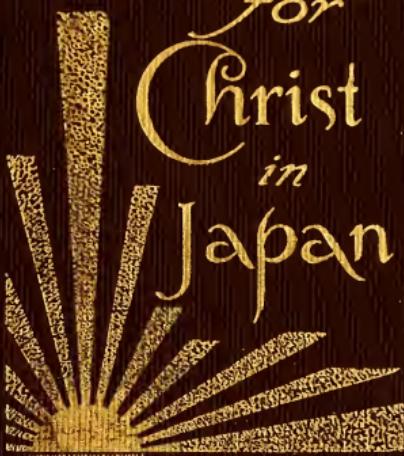
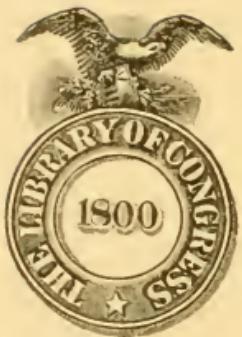


Campaigning  
for  
Christ  
*in*  
Japan



by Rev. S. H. Wainright



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# Campaigning for Christ in Japan

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By

REV. S. H. WAINRIGHT, M.D., D.D.

*Missionary of the Methodist Episcopal Church, South  
General Secretary of the Christian Literature Society of Japan*

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## INTRODUCTION.

DR. WAINRIGHT has done for the Church a good and timely service in this book. Japan has not held the place in the imagination of the Church at home for the last fifteen years that she held before or that some other great mission fields have held. After the first wild surge of interest in Western life, there had come the slack, maybe the ebb; and some have even thought and said that the Church's opportunity in Japan was lost for a generation, for a century, if not for all time. But missionaries have insisted that this was not true and that perhaps the heart of the nation never was wider open to the gospel than now. Missionary secretaries and other leaders traveling through the East have come back to remind us and earnestly to insist that Japan still holds the key to the Orient; that as Japan goes, so goes the East; and if we hope to win Korea and China and to hold them for Christ, it is necessary that we advance at once upon Japan.

This conviction is shared by the Japanese leaders themselves and moved them to definite action when in the meeting in Tokyo, held by

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Dr. Mott in April of 1913 under the auspices of the Continuation Committee of the Edinburgh Conference, some of these leaders offered a resolution calling for "a great forward movement among the Churches with a view to a nation-wide preaching of the gospel." One of the objects of this forward movement was to be a "widespread presentation of gospel truth to the whole non-Christian community." A great evangelistic campaign was planned and carried out with remarkable efficiency; and while it was not characterized by the spectacular features throughout that characterized a somewhat similar movement in China, it was not without real Pentecostal tokens; and the meetings were everywhere attended with such interest, such depth of concern and thoughtfulness on the part of the people as certainly foretoken yet greater manifestations in the immediate future. Dr. Wainright, who for many years was one of our very best missionaries to Japan, who knows the language and people as few missionaries ever come to know them, and who, after a few years' stay in the homeland, now returns to Japan as the Secretary of the Christian Literature Society of Japan, wrought in that campaign throughout and tells the story in

this book with such naturalness, such detail, and yet such vividness of interest as will attract the reader and communicate to him the conviction of the author, who in a recent private note said: "It is our profound conviction that it is about time Japan should have an inning as regards the interest the Church has in the fields where its missions are enterprise." It is time, and this interesting story of Dr. Wainright's should hasten that consummation in the hearts of thousands of our people in every part of the Church.

E. H. RAWLINGS.

NASHVILLE, TENN., October 12, 1915.



## FRESH STORES OF SPIRITUAL FORCE CLAIMED BY CORPORATE ACTION.

A CONFERENCE was held in Tokyo, Japan, April 3-11, 1913, under the direction of Dr. John R. Mott. It was one of a series of conferences conducted by him in various mission fields under the auspices of the Continuation Committee of the Edinburgh Missionary Conference. There were present at the conference in Tokyo representatives of the Japanese Churches and of the various Protestant missionary bodies working in Japan. Rev. Bishop Serge, of the Russian Orthodox Mission in Japan, also attended the sessions and took some part in the discussions.

The conference had only advisory powers and included in the program outlined nothing more than the adoption of findings concerning various mission problems, after deliberation in conference and discussion in committees. An unexpected resolution, however, was brought forward by the Japanese members present, calling for a great forward movement among the Churches with a view to a nation-wide preach-

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ing of the gospel. The resolution called for (1) a deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest efforts to lead others to the Saviour; (2) a widespread presentation of gospel truth to the whole non-Christian community.

The conference heartily approved of the proposal, though all who had taken part in the deliberations at Tokyo did not unite in the campaign when it was inaugurated. Still, the movement embraced the great majority of Protestant bodies, both Japanese Churches and mission organizations, and was undertaken as a united effort. The Edinburgh Conference, in defining one of the purposes for creating the Continuation Committee, declared that it was hoped "by corporate action to claim fresh stores of spiritual force for the evangelization of the world." The movement in Japan was in accord with the spirit of the action thus taken. The original Continuation Committee, it was thought furthermore, would be a means of "keeping alive the vision and of spreading the spirit and atmosphere of the Edinburgh gathering." At Tokyo the Japanese members of the conference were not content with the vision

and the atmosphere of the mountain top, as experienced in days of conference and prayer, but were concerned as to the welfare of the multitudes of their own people upon the plain, vexed with the evils from which Christ came to deliver men. Consequently, though not embraced within the scope of the conference as one of its objects, the national evangelistic campaign is the one outstanding result of the gathering in Tokyo, held on the occasion of Dr. Mott's visit.

There seems to be coöperation between grace and providence. The nation-wide plan, formulated and adopted in the atmosphere of prayer and under the gracious guidance of the Holy Spirit, was found afterwards to correspond, by an adaptation that could not have been accidental, to the need of the nation as brought to light under the working of providence in the larger field lying outside the Christian Church. About the time the conference was held in Tokyo a young German, formerly employed in that city, was being tried in a court of justice in Germany. It came out during the trial that papers stolen by him in Tokyo contained information pointing to bribery practiced on a great scale in Japanese naval circles. The matter was taken up by the Japanese press and be-

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came a national scandal. Rev. M. Uemura, pastor of a Presbyterian Church in Tokyo and one of the foremost Christians of the empire, speaking at the preparatory meeting held at Tokyo for the National Evangelistic Campaign, lamented that everywhere could be discerned the existence of an unwholesome atmosphere. The recent scandals in naval circles and at the head temple of one of the leading Buddhist sects had the effect of proclaiming the moral bankruptcy of the Japanese people. Over against these unhappy conditions, said Mr. Uemura, there stood the National Evangelistic Campaign, enterprised by the Christians at a most timely moment—a movement in which the missionaries from abroad and the Japanese pastors and workers representing various denominational bodies were leagued together for an earnest effort. The influence of this movement could not but be felt in the whole Far East and even in wider circles. For their own encouragement they might well call to mind the unshakable conviction and abounding hope of the prophets of Israel at the time of the nation's captivity. Though their visions of a coming daydawn were like castles built in the air, yet their faith was such that their dreams were as

real to them as tangible realities within their reach. What the prophets achieved could not be exhibited in statistical tables. Their victories were spiritual. What was needed in Japan was something more than committee organizations. Faith was essential, and a seriousness of purpose founded upon spiritual experience and awakening.

The method of conducting the campaign was unlike the evangelism with which we are familiar in the American Churches. Campaigns were laid out for different parts of the country, usually by provinces, and to follow one another in succession. The local committees chose the speakers they desired to have visit their district, and, if possible, the services of these speakers were engaged for them by the central committees. Meetings were held for two and three days at each place, with a change of speakers each day, or rather with an exchange of speakers; for while two speakers were in one place other speakers were addressing audiences in a neighboring place, and every day there was a general swapping of places. It was thus that the campaign was carried on—a plan which enabled the committee to throw the leading Christians of the empire into a certain locality,

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where they delivered addresses in homes, school-houses, theaters, public halls, and churches. Among the speakers were pastors, educators, members of Parliament, and business men. The messages were not always as directly evangelistic as those we hear in revival meetings. The utterances were conditioned by the audiences to which they were addressed. Often the greater number of those present had their first experience in listening to a public presentation of Christian truth.

The results of the work were very encouraging. The leading people of the communities visited were drawn out to the meetings and listened with interest to the addresses. Women's meetings were everywhere held as a part of the program and were well attended. Hundreds and even thousands of students in the schools heard Christian preaching at students' meetings, which were in many places held in the public school buildings. At certain places working-men were assembled—at Moji, for example—and as many as two thousand attended the Christian services held especially for them.

Though many names were enrolled as inquirers, the principal good achieved during the first year of the campaign has been the quickening

of the Churches and the creation of a larger opportunity for them. At places where public services were held the Christian cause almost invariably gained favor with the local community, and a desire was awakened in the souls of many for a fuller knowledge of the truths of the Christian religion. The direct appeal, either to the deeper emotions or practical activities of those present in the audience, is absent in Japanese preaching. The traditional sense of propriety is against the use of the second personal pronoun; and it has not been the custom among the teachers of the past—Shintoist, Buddhist, or Confucian—to aim their discourse at the will, much less to press with the urgency of evangelistic zeal for an immediate decision. Moreover, the audiences were made up of persons many of whom were strangers to Christian truth, to whom an apologetic message had often to be delivered.

Various themes were discussed by the speakers in their approach to the minds of their hearers. Sometimes it was the secular policy of national education and the moral barrenness of this policy; sometimes it was the one-sided development of the new Japan in material civilization; often it was the gigantic evils growing

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up under the prevalent materialism and the need of searching moral reforms. Frequently the speakers confined themselves to a presentation of the Christian gospel or to an exposition of Christian truth. Always the Christian religion was defended, usually with earnest and deep conviction, as the only hope for the solution of Japan's great problem—namely, the promotion of a “spiritual civilization,” to use a term current in Japan. In this present campaign preaching has been more direct than usual, and, as never before, Christianity has been set forth as a religion of redemption. Indeed, the Japanese are beginning to see that a religion of redemption is not necessarily hostile to education and culture, but may be the only enduring foundation on which education and culture can be established.

The writer of the following pages had some part in the campaign, though not an important part, as a member of the various committees and as one of the speakers. He has not undertaken here a comprehensive account of the campaign, though such an account, if prepared, would be of interest outside of Japan. What one will find in the chapters which follow is merely a sketch of the movement as seen in its

working on various occasions and in different parts of the country. It is believed that good will come to the Church in the homelands through an acquaintance with this nation-wide movement and with the leaders who are prominent in the native Churches and who are manifesting that zeal in Japan which has characterized the labor and energy of the faithful in Christ Jesus in all ages, from the time the first witnesses went forth from Jerusalem in obedience to our Lord's great commission. The experience of Christian history has been greatly enriched in our day through new and diverse unfoldings of the spirit of Christ in many lands. The diversities of gifts, ministrations, and workings are but further disclosures of the dispensation of the mystery hid for ages in God.

And if there be diversities of operations and the same spirit, there are also diversities of operations within the same body of Christ. The campaign is a witness to the non-Christian population of the unity in variety among the different denominational bodies working in Japan. The weakening effect of denominationalism on the mission field is often exaggerated. The friendly relations existing among Prot-

estant denominations and the various forms of coöperation undertaken by them serve to disarm criticism and to give evidence of a true conception of unity, a unity which presupposes variety and is not at the expense of variety. A most healthy condition exists among Protestant bodies in Japan as regards the question of unity. There is a great variety of friendly relations maintained among diverse organizations, but comity is not pressed to the point of impracticability.

One remark further may not be out of place, inasmuch as the account may be disappointing to some not very familiar with conditions on the mission field by the circumstance that a great united movement for the preaching of the gospel is under way, and yet the number of conversions reported at places where services were held is small. But it should be kept in mind by those who wait and pray with faith and hope for the Christian transformation of Japan that a gradual and even a slow growth may be a surer evidence of conversion than a mass movement in which the turning in is by multitudes or by villages and provinces. The end sought, let it be understood, is the transformation, not of Christianity, but of the peo-

ple. The former is the broad and easy way, the latter the straight and difficult path. Impatience would counsel compromise between the demands of Christ and the habits of the past, a certain understanding or concord between Christ and Belial. But the missionary aim is to connect the old life with the new religion. It is not the purpose of true evangelism to win an easy victory by allowing old customs to survive with the new life.

## CAMPAIGN IN OKAYAMA PREFECTURE.

### I. STONE OF PERSECUTION AT TAKAHASHI.

ON May 15 I left Tokyo by express train for the Okayama Prefecture, a district rich in agriculture and manufacture in Central West Japan. A week had been set apart by the Committee of the Western Section for meetings in Okayama and auxiliary cities as a part of the National Evangelistic Campaign. A number of speakers, lay and clerical, had been drafted into the service, two of whom were assigned to each public meeting.

My first service was at Takahashi. Leaving the main line at Okayama, I reached Tatai in one hour by light railway, passing through Inari, an important center of superstitious worship. From Tatai I took a jinrikisha and followed the winding course of the Takahashi River along a picturesque road, between high mountains and by the side of a clear stream flowing over a bed of gray pebbles. It was one of the most beautiful valleys I had ever seen. As evening drew on, the valley a distance ahead became lustrous with a silver mist, and the crest of the mountains glowed with a fringe of light from the rays of the declining sun. It

seemed that I was traveling, not toward the old military castle at Takahashi, on the top of the highest summit there, but to some enchanted region with golden castles of which the Japanese dream. Stone slabs along the way-side bearing the inscription, "Gods of the Land," monuments to the noteworthy dead, shrines and temples, and thatched cottages, in which could be heard and seen the domestic loom weaving matting for the export trade, added quaintness to the scenes through which I passed.

About three miles this side of Takahashi, according to Japanese custom, the pastor and one of the official members were waiting to meet us, Professor Koyama and myself; and a little farther on six or seven members were stationed to give us a welcome to their community. No sooner were we seated on the floor in a good Japanese home, the hospitality of which we were to enjoy, than other members of the Church (Congregational) called and extended to us a cordial greeting. We found ourselves warmed to the task by this hearty reception, assured, as we were, of that sympathetic hearing which, next to grace, has the effect of unlocking the preacher's soul. The

bustle at the church when we entered made all the more certain to us the favorableness of our opportunity. Indeed, the church building was filled by eight o'clock. About seventy-five boys sat in front on the floor. Every seat was occupied below and in the gallery, while men were standing at the back of the room and outside every window. When the second message had been delivered, it was a quarter to eleven o'clock, and all had remained. In fact, no one seemed to be wearied or inclined to hurry away.

I slept with comfort on the floor between padded quilts, though the sawdust pillow, in the form of a cylinder, was not particularly restful. From the numerous kinds of fish and delicacies and from the rice bowl I partook with chopsticks of those things suited to my taste, provided by a generous hospitality. The host was an intelligent man, and as a pastime he cultivated in the inclosed area, or court, two or three hundred pots of the *Rhodea Japonica*. Some of these were highly valued—such, for example, as defied artificial manipulation and expressed the unyielding energies of nature; forms deviating from the normal type, or, in other words, sports.

I remained over for the service the next

morning at eleven o'clock, it being the Sabbath. To a good-sized congregation I spoke on the theme of the cross. On the platform behind me there lay a rough stone the size of a man's head, into which had been chiseled, in Japanese, "Stone of Persecution." In the foundation of the building similar stones had been laid, gathered up after an attack on the first preaching place in that community, which had been demolished with these stones. Now, leading men in the community were members of the Church and enjoyed in peace the word which at first they received in much affliction. A theme like that of the cross of Christ would have a peculiar significance to a congregation with a history like this, dating its first beginnings from a time of persecution.

There were other reasons for speaking in exaltation of the cross on the present occasion. In the Okayama Prefecture, where the campaign we were in had been laid, various religious movements in recent years had sprung up, like weeds from neglected soil. One of these movements is ruled by very worldly motives. It is called Konkokyo, or "Religion of Shining Gold." It seeks, as has so often been done, to beguile the religious instincts of man

by relying upon the satisfactions of this world. No religion, not even Buddhism, strikes so deep a chord as did Christ when he said: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Asceticism is not cross-bearing. It shuns the conflict, while Christian self-denial sets its "face steadfastly to go to Jerusalem." No wonder that it was far from Paul to glory, "save in the cross of our Lord Jesus Christ." Through the cross the world was crucified unto him and he unto the world. He had determined to know nothing among the Corinthians "save Jesus Christ, and him crucified." No sage or philosopher, no "founder" of a religion, had ever faced human woe or the world's opposition and gone into the depths of human sorrow, even into the bitterness of death, as Christ had done. He was the suffering Servant, who made atonement for sins by the sacrifice of himself. The path of the cross is not that of the worldling nor that of the recluse. Jesus accepted a mission, the fulfillment of which required that he give himself over "to the great game of life." But not for self-assertion or self-pleasure; he pleased not himself, and he came not to be ministered unto, but to minister.

Even in the mountain districts in Japan one finds everywhere peaceful and lawful occupations of farms and villages. Wild life has long passed away. The next day, on the return journey, I met boatmen walking by the river marge pulling their boats upstream by means of long ropes, the longest I had ever seen. In their flat-bottomed craft they had transported the products of village and farm from the mountain districts to the lowlands, where there was connection with steamships and railway trains. I met carts heavily loaded with an artificial fertilizer, each drawn by a single horse. The animals, covered with perspiration, were cruelly goaded to their excessive tasks. The Buddhists are fond of reminding us that Christianity does not contain among its precepts mercy toward the lower animals. As a matter of fact, dumb brutes fare far better at the hands of Christians than the treatment received by them on the part of Buddhists.

## II. BREAKDOWN OF BUSHIDO MORALITY PROCLAIMED.

On May 18 I returned to Okayama and took a light railway to Tsuyama, a castle town in the hills on a high plateau, at a distance of two

hours by rail. Madam Hirooka, with her valet, was on the same train and was to be my co-worker in the meetings at Tsuyama. She is a daughter of the Mitsui family, one of the wealthiest in Japan and best known in industrial circles. She herself is very wealthy and has large investments. She was converted two and a half years ago at the age of sixty-two. She wore foreign attire, including a foreign hat, spoke a little broken English, and proved to be a most interesting companion. Six hundred women gathered in the church for an afternoon meeting and listened with profound interest and attention to the addresses, especially to that of Madam Hirooka. At night she told the mixed audience, which filled the church to the utmost capacity, the story of her conversion. It was a beautiful testimony to Christ, related with great simplicity, the thankful expression of one who felt that she had trifled away time and come near losing heaven and her own soul. In truth, I have heard no Japanese Christian speak who had a truer perception of the significance of the word "grace," the strictest test of one's understanding of the genius of the Christian religion.

Fortunately, I had chosen for my theme the

Christian salvation. In the meetings in Japan they insist upon having a subject for one's sermon, and this, as well as the name of the speaker, is written on a long strip of paper in perpendicular writing and suspended in the front of the room where all can read it. At the close of the meeting the pastor asked all to retire who wished to do so during the singing of a hymn and others to remain for prayer. The solemnity of the moment was impressive. Scarcely more than ten persons left the room. All remained seated. The sobs of women could be heard in the audience, and the men sat with bowed heads as prayer after prayer, such as are fashioned by the Spirit, went up to God for those present, for the community, and for the nation.

Madam Hirooka had a message on her heart born of deep convictions. She proclaimed the failure of the Bushido morality. The corruptions exposed recently were most scandalous in naval circles where Bushido was strongest. I recalled while she was speaking a stupid article written by the editor of the *Hibbert Journal* in praise of Bushido at the close of the Russo-Japanese War, entitled "Is the Moral Supremacy of Christendom Threatened?" Another

striking point in her address at Tsuyama was the warning she sounded that the Japanese people were in danger of committing the error that brought destruction upon the Jewish nation. "If we," said Madam Hirooka, "continue to regard ourselves as a peculiar people and fail to embrace God's world religion, the nation cannot escape its doom."

With Rev. S. S. White, in whose quiet home I received generous hospitality and who is living at this outpost alone, his wife and children being absent in America, I climbed to the top of the castle hill the next morning before our train left for Okayama. We passed by walls of solid masonry, along a winding course through numerous gateways, until we reached the highest and innermost defenses of the old fortress. What passions and struggles in the internal history of feudal Japan these castles throughout the country bear witness to! Not only so; the patient toil of a subject population has left here a monument to itself. What a gigantic task to bring such massive stones from a distance and chisel them into suitable forms and raise them to their place in the castle walls on the tops of high mountains! At Takahashi the castle was on the crest of a

mountain three thousand feet above the level of the sea—a castle in the air, an impregnable fortress—reached only through the winding approach along the Takahashi Valley. Here also at Tsuyama, before the days of machinery, a mighty defense had been built, from the walls of which the entire plateau around Tsuyama could be seen. Made obsolete by modern methods of warfare, these massive structures now remain simply as relics of the past.

### III. A MERCIFUL PHYSICIAN AT KASAOKA.

From Okayama, on May 17, I went to Kasaoka, an important city by the seashore, the shore of the Inland Sea, and on the trunk line of the Imperial Government Railway. The official members of the Churches were at the station to show the usual courtesies. We remained for a while at the hotel where we were to be entertained. Professor Hino, of the Doshisha, was with me to speak that night. Nothing was left undone for our comfort. That night again the church was filled. Again all listened without show of weariness until eleven o'clock. Many of the prominent people of the community, we were told afterwards, were in the audience. Here and there in the

crowded house the characteristic robes of the Buddhist priesthood indicated the presence of priests. Some persons came up afterwards from the audience who could speak good English and who had spent many years in the United States. One of these spoke of having met Dwight L. Moody and Lyman Abbott.

It is remarkable how, with the entrance of the gospel, the spirit of humanity begins to manifest itself. Doors of hope are opened to all classes of discouraged souls. There is something as spontaneous as it is beautiful in Christian charity. In this prefecture, for example, a Japanese Christian became widely known in connection with an orphan asylum, of which he was the head until his death recently. I refer to the late Mr. Ishii, of Okayama. Here at Kasaoka Dr. Sasai expressed the wish that I would take an interest in his scheme for establishing a great sanitarium for those who were suffering from the white plague, a disease which is making ravages with the population of Japan.

I went with Dr. Sasai to the shore of the Inland Sea, a body of water remarkable everywhere for delicate charm and beauty and for the quaintness of its numerous islands. We climbed to an elevated position on the shore.

There seemed to be healing in a look at the calm, untroubled waters stretching out before us. In their clear depths, as in a dream, there appeared a reflection of sails, hills, clouds, and overbending sky. A sampan passed along just below us, lazily propelled by a man standing at the great oar, the blade of which sweeps back and forth on a pivot at the stern and plows deep into the water. From where we stood the craft seemed to move along on the surface without causing the faintest ripple in the quiet sea. Dr. Sasai pointed to an island not far away, set like a gem in the midst of the scene, and remarked that it was his desire to acquire the entire island for the purpose he had in mind of developing a great sanitarium. He added that the project was the outcome of a purely Christian motive on his part.

In nothing is the Far East more at one with itself than in the worship paid to the departed dead. On the top of the hill from which we were looking the ground had been leveled down. At one end of the space thus cleared there were three monuments, raised in memory of soldiers who had gone forth from Kasaoka and had been slain during the Saigo rebellion or the war with China or with Russia. Once a year a

service is held here, common throughout Japan, called "shokonsai." Intelligent Japanese declare that the service now is nothing more than a memorial occasion, but to the people it is still worship of the departed dead. At the Shinto shrines throughout the country the worship continues; yet the State has declared that its own observance of the Shinto cultus is not to be looked upon as being religious in significance, it is a State ceremony.

The Salvation Army, the Methodists, and the Congregationalists had united at Kasaoka for the local campaign. Enjoying a good degree of popularity among the Japanese, the Salvation Army is extending its work into the interior and, without the ordinances, is assuming the form of an ecclesiastical body, or Church. I asked the young officer (a Japanese) if the ordinances were administered to those who united with their organization. He replied that they had nothing but a "swearing in" ceremony. The preaching service was very effective. There was much enthusiasm among the local Christians for the cause. The results of the meetings could not be fully known, as the net was not cast. Their plan was to follow up the public work with personal visitations.

Along this line of railway, which extends from Osaka to Shimonoseki along the shores of the Inland Sea, numerous industries are springing up—commercial enterprises, factories, and mining industries. The most formidable obstacle with which we meet is the secularity of mind everywhere prevalent. The industrial movement has rendered more difficult the task of awakening spiritual interest and that zeal in the flame of which “life is doubly life.” A transition to a new environment produces a new type of man. In the olden days prosperity scarcely entered into the minds of men, even as a Utopian dream. Now the wakeful hours are filled with thoughts of gain, toward the acquisition of which one’s best energies are exerted.

#### IV. A NIGHT WITH THE MAYOR OF KURASHIKI.

From Tsuyama we returned to Okayama on May 19 and thence took a train on the main line to Kurashiki, two stations below Okayama. Here there are modern factories and wealth. Some of the leading business men and officials are Christians. Rev. T. Miyagawa, Chairman of the Evangelistic Committee of the Western Section and one of the foremost pastors of the nation, was with me. His preaching was ear-

nest and courageous. He did not spare the nation's sins, the corruption recently exposed in the navy, in one of the greatest Buddhist sects, and in the household department. In fact, Japanese preaching has undergone a change recently in the presence of national evils. Hitherto the preachers have not been inclined, as Bunyan would say, "to roar against sin." Now, like Savonarola to Italy, their cry to the nation is: "Your sins have made us prophets." The inclination among Japanese preachers has been rather to inform the intellect. Now they seek to grip the conscience by relating particular evils to the moral law. One preacher, however, speaking with me at a certain place in this campaign, discoursed abstractly on "Truth." To discourse in an evangelistic campaign in a philosophical manner on truth was as awkward as the attempt of Porphyry, for example, to improve the three Christian virtues of faith, hope, and love by adding truth as a fourth virtue.

Mr. Miyagawa's vigorous sermon was, for the time being at least, a refutation of the criticism voiced by some of the younger ministers in the Japanese Churches. It has been said by some of them that the Christianity of the pio-

neers in the Japanese ministry smacks unduly of Confucianism. The early converts who entered the ministry were, almost without exception, sons of Samurai houses and were trained according to the Confucian and Bushido (military) ideals. The evangelistic note is, therefore, lacking in their preaching. The moral nobility of the Christian life has appealed to them; but they have not entered into the true spirit of Christianity as a gospel of repentance, faith, and reconciliation as a means to eternal life. The Christianity of these pioneers has leaned too far in the direction of ethical and practical ideals, to the neglect of the true evangelistic note. Whether the criticism be well founded or not, there is no question as to the truly evangelistic ring of the sermon preached at Kurashiki by Mr. Miyagawa, who belongs to the group of pioneer preachers in the Japanese Churches.

After service I accepted an invitation to spend the night with the mayor of the city, Mr. Kimura. His residence was an elegant Japanese *yashiki*, laid out in the style prevailing in feudal days; but within we found the atmosphere of Christian devotion. The family was large, with not less than ten children, an ex-

traordinary number in Japan. The next morning I found poached eggs on the table for breakfast, besides other dishes that gave evidence of some knowledge of American cooking. Mrs. Kimura's younger brother, she told me, had been a student at Yale University. After breakfast, which I ate alone in the presence of my host, the Bible was brought by Mrs. Kimura for family prayers, and also a booklet, printed by the Scripture Readers' Union, the plan of which they had been following in their daily worship. The mayor I found to be a man of strength and Christian faith. He was a director in local cotton-spinning companies. He remarked that the time had come in Japan when theories and speculations were no longer acceptable from the pulpit; they needed the gospel of Christ, which he hoped would be preached everywhere. In fact, as a result of the new industrial awakening, materialism has permeated Japanese society and institutions. The prevailing worldliness gave no alarm until men saw specific forms of evil of which it had become the fruitful source. The question now is, What will give ascendancy to the spiritual over the material? Buddhism, like some forms of Christianity, finds itself too negative

as to primal truths to become courageous, positive, or vital. The Christian religion is confronted with an opportunity parallel to that of the eighties, but it is a changed opportunity. Then Christianity was sought as a good thing. Now its acceptance is felt by many to be a necessity to save the nation. Then the acceptance of the Christian religion was too often looked upon as a part of the general advantage to be obtained by an adoption of Western civilization. Now there is a clearer and more general recognition of the unique character of the Christian religion as a religion of redemption. Now there is greater enthusiasm for the work of saving men by the preaching of the gospel of the grace of God.

#### V. A YOUNG MAN'S PRAYER ANSWERED AFTER HIS DEATH.

Once more, on May 20, I left the main line of railway and by a lighter line traveled into the mountains to one of the remoter districts. Takaya is what the Japanese call a *noson*—namely, an agricultural village. Farmers in Japan do not live on their several pieces of land, but in village communities. After leaving the branch line at Nanukaichi, Takaya was

reached after half an hour's ride by jinrikisha. The rain was coming down in torrents. I was hoping for a clear night and a good attendance, for I had not yet seen an empty seat in any of the campaign meetings. The postmaster, in whose home we were to be entertained, received us kindly. The official members soon called and extended a cordial welcome. Our fellow worker for this occasion was Mr. Kuwata, pastor of a Presbyterian Church in Osaka. Takaya is extremely interesting, because the leading men of the village are Christians, as well as many of the villagers. A church costing two thousand yen has recently been built with local funds. There is a bell in the cupola which was rung at the church hour, after the manner of the temple bells. Though the rain was pouring down, about a hundred people gathered and listened until after eleven o'clock to the gospel messages.

The story of the founding of this remarkable work is one of the most beautiful in the annals of Japanese Christianity. A young man named Okamoto went from the village to Kobe and was baptized there in the Tamon Church (Congregational). At the baptismal service he fainted, no one knowing why. He

returned to his village, prompted by a burning desire to bring the knowledge of Christ to the valley of which Takaya was the agricultural center. He met with stubborn intolerance and could gather to himself only the children of the street, whom he loved into loyal obedience to his own leadership. To the top of a hill near the village he resorted daily for prayer. Looking over the fields and cottages below, he poured out his soul to God for the conversion of his people. He attended the Kwansei Gakuin, where he sat in my classroom and that of the other members of the faculty; but little did we know of the mighty passion ruling his soul. He fell ill and died, and his body was carried back to the village and buried in the cemetery. His life seemed to take hold of the leaders of the village in a peculiar manner. First one and then another among those who had come in contact with him became a Christian, until now Takaya promises to be the first Christian village in the empire of Japan. I had been seated in the home of the postmaster but a few minutes when the story of this young man's life was related to me by the official members of the Church. They took a pride in the fact that a village lad had suc-

ceeded in breaking down the traditional prejudices against Christianity and in bringing into existence a Christian Church. A surprising proportion of the members were persons of mature age. Among those who called on us were four or five aged women. I asked them how old they were when they were converted to Christianity. One replied that she was fifty-five, another was sixty-one, and a third was sixty-two. In the congregation a dozen or more women of this age had their Bibles and hymn books and were recent recruits to the cause of Christ.

The next morning at five o'clock a kindly hospitality provided an early breakfast for us. The official members were again there to show their appreciation and kindness as the jinrikisha started off for the station. All bowed gracefully as our jinrikisha started and shouted, "Sayonara!" the Japanese parting word, which literally means, "If it must be so." As our men ran through the barley fields we caught glimpses between the clouds, like visions of the eternal, of the blue, unchanging sky. But the clouds soon began to beat a retreat; patches of light eastward grew in brightness, and the sky began to clear overhead. By the

time we reached the station the valley, with its green fields and clusters of cottages, was radiant in the morning light. The fresh green and glints of spring were delightful to our senses; but far more bright and cheering were the prospects of faith for the Takaya village, long under the shadows of a spiritual night. It was easy, in truth, under the elation of the moment, to imagine the clouds were everywhere passing all around the world.

What a splendid vision stirred the soul of young Okamoto—the conversion of the entire village to Christ! There are twenty-five thousand country towns or villages in Japan with public schools. The denomination which forms these into circuits and establishes among them regular preaching services will gain the ascendancy in Japanese national life. Some say: “As go the cities, so goes the country.” But, under modern conditions, the country towns have gained in relative importance. It is from these that the cities are recruited. My visit to this country community only served to deepen the conviction I already had that the conquest of rural and agricultural Japan for Christ and the Church is the supreme obligation of the hour in this country.

## VI. THE CLOSE OF THE CAMPAIGN AT OKAYAMA.

Our last appointment was at Okayama on May 21, this time at the Methodist preaching place. Meetings had been held in this city, first in the public hall and afterwards in the various denominational preaching places. We found rest in the hospitable home of Rev. W. A. and Mrs. Wilson, resident missionaries of the Methodist Episcopal Church, South. We enjoyed a meal with Rev. J. H. and Mrs. Pettee, of the American Board of Foreign Missions, who have resided in Okayama for thirty-five years.

At the night services preaching continued until eleven o'clock. Rev. T. Kugimiya, now preacher in charge of the West Osaka Methodist Church and one of the group of young men years ago in Oita on whom the Holy Spirit was poured out in such great power, was the first to speak. The spirit of evangelism is strong in him and has been for years. He does not believe that true evangelism can be realized by forced effort. "If so, it would be simply like the campaigns conducted by political parties." The last speaker, Rev. G. Akazawa, who is in charge of the Methodist Church at Kobe, gave a most earnest exhorta-

tion, after which many made request for prayer and signified their intention of becoming Christians. In my sermon I spoke of the instantaneous work of grace so needed now in Japan and so lost sight of by our age, the ruling concept of which is evolution.

It had been a strenuous week which was now brought to a close. Speakers had crossed and recrossed one another's paths, following each other at the various places where the campaign was conducted. By means of posters, hung along the highways throughout the prefecture, by newspaper reports and notices, and by public discourses, the Christian religion had been brought to the attention of thousands of souls living in that part of Japan. It was a time of general sowing of the seed, and the harvest will come in due season. The opportunity for preaching, especially in the country towns, was never so great. The Japanese are good listeners, giving to the speakers not only respectful but intelligent attention. In fact, scarcely in any country can audiences be found which have a greater appreciation of a discussion of the weighty concerns of life than these audiences in Japan, gathered together in various places to hear Christian preaching. It

is a delight to speak to them. A good point made by the speaker will always evoke hearty applause, manifested by the clapping of hands. One is rarely interrupted, and better protection is given to the missionaries in their public discourses by the Japanese authorities than was given the early apostles and evangelists under the Roman Empire.

While in Okayama I walked with friends to the *Koraku-en*, a celebrated garden near the castle of a former *daimio*. It was a superb specimen of the Japanese landscape gardener's art. There were numerous mounds and evergreen shrubs rounded into spherical forms. Rocks and stones, slabs and lanterns of stones, ponds and bridges, walks and summer houses were arranged according to conventional designs.

At the entrance to the park, among the booths and stalls where souvenirs of various descriptions were sold, a woman was keeping a porcelain shop. She showed us vessels ready for brush and kiln. She urged us to write on these with paints she would supply, promising to glaze them for us in the fires. I purchased a plate for a few pennies, on which I wrote the names of the towns visited, the campaign,

and the date. I asked the woman if she could burn these into the plate. She declared she would do so if we had the patience to wait a little while. She put the vessel into a hot charcoal fire, contained in a crude earthen pot, then fanned the fire into an intense flame of heat and redness. After a while our plate was removed. The writing and the cross I had drawn had been burned into the very substance of the vessel, while the surface had become covered over with a vitreous glaze. It was a fitting little memento to be carried away, a souvenir of the days of intense activity, the impressions of which had entered too deeply into the minds of those who took part in the campaign ever to fade from their memories in the years to come.

After returning home, numerous letters came from the Churches visited expressing in due Japanese style appreciation of the services rendered. One of these may be of general interest. It bears the signature of Hon. Chimata Tateishi, a descendant of Shinran, the founder of the largest Buddhist sect in Japan. Mr. Tateishi was a member of Parliament for many years. Though his reëlection would have been easy, he chose to take the field as a lay preach-

er and now devotes his time to the spread of the gospel among his people. As the words of appreciation apply to all who visited Tsuyama, there is no impropriety in quoting them here:

TSUYAMA, May 25, 1914.

We wish to extend to you our greatest thanks for your valuable help at the time of the religious campaign throughout the empire. Despite the great distance, you were pleased to come to such a remote place and help us in the great evangelical movement. We were able to see larger audiences in the different places than we had expected. We are, therefore, expecting to reap a great harvest in the future. We can assure you that every person in this district is very much rejoiced to attribute all this happy prospect for the future to the earnest efforts of the preachers who came here to help us in the great attempt. We shall be much obliged if you will spare some of your thoughts for us and remember us in the time of your prayer.

Just a line to express to you our sincere appreciation of your help.

## CAMPAIGN ON THE NORTHWEST COAST OF JAPAN.

### I. A FERVENT MEETING FOR "ETHICAL CULTURE."

At the beginning of the National Evangelistic Campaign preparatory meetings were held, to which the Japanese gave the name of *shuyokwai*. Now, the traditional sense of *shuyo*, a term Confucian in origin, is "ethical culture." Such a usage scarcely accords with the conception of a religious revival in the Christian sense; but the term was not used in the Confucian sense by the Japanese Christians. The name was old, yet the reality it represented to them was new. No persons anywhere are more truly aware of the dryness and barrenness of mere ethical culture than the Japanese. Nowhere can there be found a heartier recognition of the gain to morality itself to be derived from a religious revival nor a better appreciation of the heightening of the moral sense with the emotions proper to it to be achieved in the fervent experience of a vital relation to the true and living God than among these Christians formerly trained in Confucian platitudes.

Among the *shuyokwai* which I attended, the most inspiring and successful was the meeting of pastors and workers held at Takata, in the province of Echigo, on the north coast of Japan, July 10-12, 1914. It was necessary to get out early in the morning in order to catch the train leaving Uyeno Park Station, in Tokyo. On the street cars in Tokyo tickets are sold. I was surprised when the conductor handed me a brown ticket instead of a blue one, the ordinary color, and charged me only half the regular fare. The reason for the half charge reflected credit upon the traction company responsible for the regulation. Until seven o'clock in the morning during the summer and eight o'clock in the winter this reduction is made for the sake of the poor, for students, and for laborers.

In the surging crowd at the Uyeno Station, amid the confusion of voices and clatter of *geta* (sandals), I noticed the Canadian Methodist missionary ladies, in charge of a school in Tokyo, preparing to take the train. They had accompanying them a good number of students whom they were taking to Karuizawa, a summering place in the mountains. In the rush of people, like the waves of the sea, each think-

ing only of himself and his own comfort, these ladies were considering their girl students. To accommodate themselves to the latter's purses, they purchased third-class tickets and rode a good part of the day on hard, straight-backed seats.

A level stretch of country about seventy-five miles in length is crossed after leaving Tokyo. A most pleasing sight observed along the way were the smokestacks of factories rising out of green fields in the country districts. Not that these added to the charm or interest of the landscape. Far from it. The attractive features were the sunshine, the fresh air, and cheerful prospect enjoyed by the operatives, most of whom are women and girls. The location of factories in the country districts does not solve all problems arising out of factory conditions; yet it relieves the operatives of that constant moral strain to which they are subjected in the city and escape from which we seek when we pray, "Lead us not into temptation."

Climbing into the mountains through numerous tunnels, our train passed the watershed and thundered down toward the sea on the northwest coast. Near Nagano we crossed a

beautiful valley in which farmers were at work transplanting their rice. The rural scene was unlike anything visible in America—first, in the almost complete absence of domestic animals; secondly, in the presence of women in the fields, as many, indeed, as men; and, thirdly, in the number of farmers to be seen at one glance (about five hundred) from the train window—an evidence of the overcrowded condition of the peasant population.

I put into my valise an old Puritan writing, by John Goodwin, entitled “Pleroma to Pneumatikon; or, A Being Filled with the Spirit.” Though long-drawn-out and difficult to read, like most of the Puritan writings, it was exceedingly refreshing in its “opening” of the Scripture and even startling in some of its affirmations. What has our humanitarian age to say of a statement like this: “We are never likely to be any great benefactors to the world, which we yet stand bound in duty to be, unless we be filled with the Holy Spirit?” Who can withhold hearty assent when he continues as follows: “For there is nothing lies within the sphere of human activity of more worthy or higher accommodation or concernment unto the world than to present it with a clear vision

of the sight of a man believing with his whole heart in Jesus Christ, or else to show unto men the sight of the world itself conquered and overcome by a man. With both these sights every such man or woman presenteth the world who telleth the world with authority and power—that is, by a manifest contempt of the world in all that it can do for him or against him—that he believeth in Jesus Christ. There is not a greater sight to be shown or seen in the world than to show it plainly and cause it to see distinctly the heart of a throughout believer in Christ, or to show it in like manner the world overcome by a weak and mortal man.” It would be well to hang this statement upon the walls of every social settlement in Christendom, so prone are we in social work to drift into mere humanitarianism. Other striking statements are sprinkled through the pages of this interesting volume. For example, the following: “The damnation of the gospel is a thousand times more dreadful than that of the law;” “Excellent things for God no one can do unless he be filled with the Spirit;” “Forsaking God is the most monstrous thing in the universe;” “The ministry of the gospel in the world is like the sun in the firmament;” “A mark of being

filled with the Spirit is when a man's spirit rises and falls according to the true exigency of the affairs of Jesus Christ and of the real benefit of man." Or take this opening sentence of the dedication: "There is a great ambition in the sons of men after fullness, and so there is in the sons of God also; but the fullness which the sons of the latter and better denomination do most mind and covet is of another nature and kind than that which the sons of the other and lower denomination are ambitious of." This should be coupled with his statement that "if men be not filled, or in a way of being filled, with the Spirit of God, they will be filled with some evil spirit, one or the other."

Goodwin was profitable reading as a preparation for the *shuyokwai*, the meeting together of pastors and workers; for the discussion of work too often receives such emphasis as to throw into the background the primary matter, the "greater sight" of showing to the world plainly and causing it to see distinctly a "throughout" belief in Christ, to show it the "world overcome by weak and mortal men."

Takata is near the northwest coast on the Sea of Japan. It is the first city in this country I have seen with sidewalks, and these are

roofed over. Snow falls in great quantities, filling the streets to a level with the second-story windows. It is not driven into hollows by the wind, but accumulates. One can easily imagine that he sees at work here the processes by which the glacial age was brought about. Rev. D. Norman, who is so efficient as to be invited to serve as presiding elder in the Japan Methodist Church, conducted me to a hotel, where I found as my roommate Rev. E. C. Henningar, of the Canadian Methodist Mission, who is stationed at Toyama. In conversation with him I learned that the population of Toyama was sixty thousand and of the prefecture eight hundred thousand. In Toyama there are street cars, electric lights, and modern factories. With the exception of two ladies in the city in which he lives, he is the only missionary in the province. Light railways, now being constructed everywhere in Japan, run into the interior of the prefecture, rendering many places easy of access. There are thirty-two towns with mayoralties in Toyama Prefecture having a population of from four thousand to forty thousand. The working out of mission comity may be seen by the division of this field between the Canadian Methodists and Presby-

terians, the former having five of the counties as their field and the latter three.

These preparatory meetings, for the most part, have been interdenominational. This particular one was under the direction of Methodist pastors on the west and north coast of Japan. Mr. B. F. Buxton, of the Church of England, had been invited as a speaker. He is a layman of Quaker descent and is connected with one of the leading families of England. He has inaugurated a work in Japan somewhat on Keswick lines, to which he has contributed his energies and considerable sums of money. The Japan Evangelistic Band, of the Executive Council of which he is chairman and of which Mr. Paget Wilkes is the most active leader, is interdenominational and announces as its teaching: "(1) A new birth from above of the Holy Ghost, received through the forgiveness of sins on the ground of atonement by faith; (2) that the Bible is the inspired Word of God from cover to cover; (3) a full salvation and separation unto God, a true union with him through faith in our Lord and Saviour Jesus Christ; (4) the unity of all true believers in Christ."

"We emphasize," the statement goes on to say, "heart-cleansing, the baptism of the Holy

Ghost, and a life of continuous victory over sin through the indwelling Christ in the heart.” Further, “the work being interdenominational, the mission does not establish a Church or sect of its own.”

Thus at Takata divergent streams strangely met, all of which had their source in the Wesleyan revival in the eighteenth century—the evangelical movement within the Church of England, represented by Mr. Buxton, besides Canadian Methodism, American Methodism, and Japanese Methodism. No one who witnessed during the successive services the oneness of spirit and aim, the superior accent placed on subjective experience, the conviction expressed that attainment now was possible of a living consciousness of possessing God through faith in Christ could question the reality of the common inheritance. Men were moved in their inmost souls, especially the Japanese preachers, as they prayed earnestly and affectionately for the conversion of their own people. No one would deny that by means of practical instruction, by the slow and patient process of ethical discipline (*shuyo*), by the gradual contemplation of the ideal, a certain measure of progress can be obtained. A love for

souls might thus be awakened, yet scarcely an ardent love; a sense of the importance of truth, though not of its unutterable importance; a desire for moral excellency and heavenly purity, though not a groaning after it; a dislike of sin, but not a loathing of it; a recognition of the goodness of God, but not a knowledge of his saving grace. In the intense hours under the preaching of the gospel and in prayer and by means of a realizing faith attainments are possible which no Confucian or stoic discipline can ever accomplish.

In the *shuyokwai* at Takata the lines met, as we have said, representing Christian history primarily as an experience. There was a resident missionary at that place, however, whose courteous hospitality we enjoyed, the Rev. C. H. Shortt, of the Episcopal Church in Canada, who stood for a different tradition. Refined and scholarly in his tastes, living all alone in consecration to his task, possessing a choice library, Mr. Shortt belongs to that school to the adherents of which Christian history is also vastly important as an ecclesiastical institution. Looking down upon him from the walls of the rooms in which he spends his hours in solitude, I noticed portraits of the Pope of

Rome, the Archbishop of Canterbury, the Archbishop of York, the Bishop of London, Bishop Nicolai, late of the Russian Holy Orthodox Church, of Tokyo, Bishop Cecil, of the Church of England, Tokyo, and Bishop Andrews, of the Canadian Episcopal Church, Nagoya. Ignatius said in the second century: "Do nothing without the bishop." This view has become deeply imbedded in Christian tradition.

At the last service of the *shuyokwai* many tender and parting words were exchanged as the workers were taking leave for their several stations. When Bibles were presented to the speakers for their autographs, I felt a sense of restraint; but the insistence was earnest and genuine, so I wrote my name, as did others, in a number of Bibles, always adding these words: "Present salvation."

Sunday night an appointment was arranged for me at Arai, the first station this side of Takata. A good supper had been prepared at the pastor's home, in the front room of which meetings were held. An aged farmer, who was also a Shinto priest, had been invited in, and he sat with me and the pastor, Brother Hasegawa, at the table, while the wife served the

dinner. The old man had a hedgerow of beard reaching under his chin from one side of his face to the other. His hair was roached back on his forehead. Out of his eyes there seemed to look the mysteries of the past in Japan, its superstitions, fox possessions, and phantoms of a clouded spiritual night. When I asked him about the gods of Shintoism, he replied: "From the time of Jimmu Tenno (660 B.C.) the new gods have all been men." He might have added that General Nogi was the last in the list. The national consciousness in Japan is as favorable to deification as it was averse to the exaltation of the creature among the Jews.

After supper the front room began to fill for the service, which had been advertised. The pastor was very tactful in handling the noisy children who had flocked in from the street, excited by their curiosity to see a foreigner. A stand was brought in, on which were laid a Bible and a hymn book. To my astonishment, when I stood up to preach here in this wayside place, I saw before me a reporter sitting on the floor with his arms spread out on a low table, such as is used in Japanese houses. He was, with pen in hand, ready to take down my sermon! Leaving by a night train, I found myself the

next day at my desk in Tokyo, thankful for the days of blessing and opportunities spent on this trip.

## II. A SECOND VISIT TO THE NORTHWEST COAST.

On October 16 I rose at 4:30 A.M. and started in a jinrikisha across the city of Tokyo for Uyeno Station. The sky was flushed with a promise of the morning, though the people had not begun to move in the street. I was starting upon a journey to the Province of Echigo, where a number of appointments had been made in connection with the campaign.

I had put in my valise two or three volumes to read on the way, among which was an old book, entitled "The Great Awakening," in which there was an account, written more than half a century ago, of the great revival in America, which began with Whitefield and Edwards.

In New England the distinction between nominal and real Christianity had been lost. Needless to say, we could make nothing of such a distinction in our preaching in Japan. Those who listened to us had lost the form and whatever power these had over their lives of the religions they once professed. Our task was a twofold one. We were seeking to restore re-

ligion to its legitimate place in heart and life and at the same time to convince the people that a better religion was within their reach than the faiths they once held.

Nevertheless, the reading of "The Great Awakening" was very profitable. This forgotten volume contains much that we of to-day might well take to heart. The Nottingham sermon was a notable utterance, and the preaching of it became the occasion of intense controversy. Tennant, the preacher, who was a friend of Whitefield, sought to show that there was great harm to the cause in an "unconverted ministry." He thought the temptation was easy to preachers to be satisfied with themselves if they were neither heretical in their preaching of doctrine nor openly immoral in their practical life.

What room is there, indeed, between these two extremes for such unholy tempers as worldliness, pride, envy, hypocrisy, censoriousness, deceit, ingratitude, levity, ambition, idleness, indifference, and like tempers, not one of which is of such a nature as to arrest public attention or to bring upon the man of God the reproach that either scandalous conduct or heretical teaching would draw upon his head; yet these un-

holy tempers tend to limit his influence for good, lower his spiritual efficiency, and defeat the very purpose for which the ministry was chosen by him. Such tempers have the effect of interfering with communion with Christ and of smothering spiritual desires and aspirations which are vital to a successful Christian life and ministry.

The journey across the mountain ranges which form the backbone of the Japanese Islands was delightful. On the hills, now beginning to turn to golden, brown, and russet tints, the maple, the lacquer, and the azalea glowed in patches of bright color, as crimson as the flush on the sky when I left home that morning. One pleasing, though unusual, sight in Japan was the presence of a herd of cattle grazing on the side of a mountain. Vast stretches of pasture land, it would seem, could be developed in the hill districts of this country. The train passed around the base of the great Asama, the Vesuvius of Japan. A column of white steam came out of the grim and forbidding crater and rose high into the heavens, forming a magnificent spectacle. In the late spring, when I passed this way, the farmers in the great valley adjacent to Nagano

were planting their rice. Now the fields were golden, and the harvest was just beginning.

My first appointment was at Nagaoka, at which place I arrived at 8:10 p.m., after an all-day journey. Miss Kawai, who had preceded us, made the first address, and I followed, beginning at nine o'clock. After service I was entertained in an elegant hotel, the proprietor of which was a Christian (Episcopalian). The church was near by, and he manifested interest in its progress. Besides the Church of which he was a member, there were other Christian organizations in the place—a Presbyterian congregation and a preaching place conducted by the Oriental Mission (Holiness).

The register is brought to your room in a Japanese hotel, and you are supposed to put down the following facts, for which blank columns have been made: (1) Where you lodged the night before. (2) Where you intend to go on the following day. (3) Your rank (lord, retainer, or commoner). (4) Your occupation. (5) Your place of residence. (6) Your age.

Mr. Kaibo, my host, said that the Shinshiu Buddhists were strong throughout that region, though very superstitious. They did not seem to mind the corruption at the head temple in

Kyoto, the exposure of which had recently filled the Japanese newspapers and shocked the public. When leading priests came to that city and rode through the streets, the people threw paper money into their laps. I remarked that this was probably due to their superstitious ideas. "Not superstition," he replied, "but selfishness." They think the dollars thus bestowed will return to them a hundredfold in the form of dollars. Shinshiu is the Buddhist sect which teaches the doctrine of salvation by faith. According to traditional Buddhism, salvation is by works, by the observance of moral precepts, and the practice of self-mastery. But the so-called "difficult path," the path of ascetic austerities, was set aside by the Shinshiuists, who adopted an "easy path," the path of salvation by faith. It is not improbable that Shinshiu Buddhism is an aberrant form of Christian teaching, just as is the Mohammedan religion. But the Shinshiu sect is antinomian. Salvation in Buddhism is salvation from *passion*; but the Shinshiuists give place for the indulgence of the passions. They have taken up the worship of Amitabha, the meaning of which term is "infinite light," as explained by them. It was a teaching similar

to that of the Shinshiuists and probably emanating from the same source that John had in mind when he said: "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Commanding a third of the Buddhists of Japan as its own followers, the Shinshiu sect, with the prestige of history and of great temples of national fame to its advantage, is now a reproach to religion, owing to the corruption of the leaders and the neglect of the people adhering to the sect. Lightfoot, in his celebrated essay on the Colossian heresy, remarks that a religion which depreciates the flesh as being evil in itself will swing back and forth in practical life from the extreme of rigorous asceticism to the extreme of sensual indulgence. His remark finds an illustration in the sects of Buddhism, which have adopted now a "difficult" and now an "easy" path of salvation.

### III. ALL THINGS LOST AND THE BEST THING GAINED.

Early the next morning Miss Kawai, who is Secretary of the Young Women's Christian Association in Tokyo, joined me on the train, and

we proceeded toward Niigata. Her conversion to Christianity is as interesting as any romance ever written. Her father was a Shinto priest at the Sacred Shrines of Ise, the ancestral shrines of the Imperial House of Japan, the Mecca to which loyal Japanese for centuries have made pilgrimages. The family in which she was born was one of the four original priestly families of the Japanese Empire, belonging to a line reaching back to the very dawn of Japanese history.

Her father committed his business affairs to a steward, who proved to be an unjust steward who "wasted his gains." The troubles of the family increased as a consequence. "My father," said Miss Kawai, "when I was a small girl, went to the shrines and prayed at twilight." He chose that hour in order to avoid the crowd which came daily to offer worship. Alone before his gods, before Ameterasu, in the twilight of his religious faith, he poured out his soul and sought relief from his troubles. The family finally decided to go to some distant place, where their shame and humiliation could be hidden. Her father held the *shosi* rank, and it was a great reproach, he felt, thus to be reduced to poverty.

They decided upon Hokkaido; and the family migrated northward and settled in the wilderness, enduring thereby still greater hardships, for they had no experience in the work of making a living. But here they came into contact with Christians, in consequence of which Miss Kawai was led into the faith. "It was a marvelous work of God," she said to me on the train, "how we came to know Jesus." These were the very words she used. She continued to tell the story of her conversion and remarked: "Mother says it is good to lose all things if we gain thereby the best thing." By her conversation it was perfectly apparent that she counted all things loss for the excellency of the knowledge of Christ she had gained. She firmly believed that they were extricated from the age-long and sacred traditions entwined about their lives by the kindly hand of a guiding Providence. Indeed, a miracle of grace was wrought here as truly as in the conversion of the young Pharisee on the road to Damascus, whose life was encompassed about at Jerusalem by family and ecclesiastical relations from which nothing short of a divine interference could have set him free.

I thought I could discover in Miss Kawai's

account of their conversion as a result of their strange migration to Hokkaido, where they were thrown with Dr. and Mrs. Nitobe and other Christians, a truer insight into the ways of Providence than is found among the converts who were, prior to becoming Christians, either Buddhists or Confucianists. Shintoism does not possess a comprehensive view of the universe, as do Buddhism and Confucianism. It is a rudimentary religion holding to a primitive mythology and polytheism and confused with various and sometimes degrading superstitions; yet the simple instincts of religion have been preserved by Shintoism—faith, prayer, and worship, for example—in greater vitality than under the systems more developed in the intellectual expression of religion and philosophy. In Buddhism—that is, of the intelligent few—prayer is mental concentration, while in Confucianism prayer is the soul's sincere desire. In both alike the true conception of prayer has been lost. Miss Kawai, now a member of the Presbyterian Church and a leader among the Christian women of Japan, interprets her deliverance from primitive traditions into the liberty of the gospel as a particular manifestation of the gracious providence of God. Who

knows but that the twilight prayer, offered by her father at the shrine, was answered by Him before whom all hearts are open and no desires are hid. I like to think that we find in these promptings of a childhood and instinctive faith, in these faint glimpses of religious truth, signs of the Logos everywhere present, immanent in law and custom, language, and impulse, the Light that lighteth every man that cometh into the world. I like to think of Him as being the Source of every impulse toward the truth, of every inclination toward philosophy, though philosophic thinking may often be beside the mark and fail to recognize the truth of God—fail not only through incapacity to use the mind aright, like a man who cannot guide the motions of his limbs as he wishes, but also through moral disability, through the evil pervading society and affecting the heart of man, against which the wrath of heaven has been revealed, against all who hold down the truth in unrighteousness.

#### IV. THE CHURCH IN THE COUNTRY TOWN.

I left the main line at Niitsu for Shibata, where an afternoon appointment had been arranged for me on short notice. The great oil

wells were visible from Niitsu; and between this place and Shibata I passed through level fields of rice, the most of which had been harvested and hung up on a framework constructed of poles and tied together with ropes. It is curious that so many different reasons will be given to one in explanation of local customs. One said that the rice, put up in shocks elsewhere, was suspended on poles, head downward, in this vicinity, owing to the dampness of the soil. Another said that it was due to the dampness in the atmosphere, while another explained that this enabled the farmers to cut their rice earlier. It ripened after it was suspended in the sun-light.

Shibata is a quiet country town, with a number of schools and a military garrison. The pastor, Rev. K. Kokita (Congregationalist), was in the famous battle of the Japan Sea when Togo destroyed the Russian squadron. His wife is a graduate of the Uyeno Conservatory of Music and is the organist of the church. Though the notice was only given out in the morning, a good congregation gathered at one o'clock in the afternoon, and I spoke to them of the wonderful beginning and future history and influence of the Church at Thessalonica. I

sought to encourage them by showing the influence of congregations in remote places in the progress of the general kingdom of Christ. I cited the fact that, from Thessalonica northward, the gospel was spread into regions in Central Europe, from which Russian Christianity took its rise among the Slavonic people, and from which the fires of the Reformation were kindled, and from which the Methodist movement lit its torch. Consequently the influence of a congregation was not to be measured by its geographical location, but by whether or not it was a Church "in God the Father and in the Lord Jesus Christ."

I walked with the pastor through the streets of the town. He was visiting members, inviting them and others to the preaching. While waiting for him on one of the streets I entered a curio store. There were coats of mail, halberds, swords, porcelain and lacquer wares, and numerous other relics of the old Japan. What interested me was a Buddhist rosary, a string of beads which the dealer claimed was two hundred years old. The heads were carved of milk-white and tawny agate and had been worn smooth through long use by the priests in mumbling their "vain repetitions." I held them up to the

light, and their glow in the rays of the sun was like the fires of the eternal city. In fact, the stones mentioned by John were, I believe, varieties of the agate such as we find here in Japan. The curio dealer asked a ridiculously small price for the beads. He had another rosary, made of the brown Nepaul nut, and these went well with the agates. John said that such stones adorned the bride, the new Jerusalem, the Church, coming down out of heaven from God. What better souvenir, then, than these to take with me to Tokyo as a gift for the golden birthday, just two days off, of the one who at my side for more than a quarter of a century of missionary service had borne with me the burdens and shared the hopes and joys of the vocation to which we had been called?

#### V. CONSERVATIVE NIIGATA BEGINNING TO CHANGE.

Returning to Niitsu, I took a train on the main line in time to reach Niigata for the evening services. The local pastors were kind enough to meet us at the train and show us the way to the residence of Mr. and Mrs. C. B. Olds. The two mission residences here are in adjoining yards, one of which is occupied by

Miss Edith Curtiss and the other by Mr. and Mrs. Olds. The service was held in the evening at the Presbyterian church, the Episcopalian, Congregationalist, and Presbyterian pastors joining together in the service. Miss Kawai was the first speaker, and her talk was deeply spiritual and very practical. The building was crowded to the utmost capacity. Mats were brought in and spread on the floor before the pulpit, on which those were seated who could not find room in the pews. The gallery was filled, and the stairway to the gallery, and faces were at the windows on the outside. No such gathering as this had been witnessed before in Niigata, so conservative was the city. The attention was good, and there was much power and assurance in the preaching of the Word.

After the service four young men came forward who were in attendance upon the lectures at the medical college at that place. Two of them had chosen the name of Paul, in addition to their own names, and two of them the name of Luke. I learned from them that a thousand young men applied for admission into the medical college, and only two hundred had been accepted. Two young men, also students, sat at a table, taking down our addresses, which, the

pastor said, were to be printed and distributed in the community in order to reach those who would not attend the public services.

On Sunday afternoon a theater, rented for the purpose, was the place at which the Christians rallied, together with those who came in to hear the sermons. Beginning at one o'clock, Dr. H. Kosaki, pastor of the Reinansaka Congregational Church, of Tokyo, was the first speaker. He related the story of his conversion to Christianity at Kumamoto. He was one of the noted Kumamoto band, led to Christ by Captain Janes. A school at Kumamoto in the early days requested Dr. Verbeck to send them a teacher, and they preferred a Samurai. Dr. Verbeck informed them that there was no Samurai class in America, but that he would do the best he could. He sent them an American army officer, who led to Christ a number of young men whose names afterwards became familiar to the nation as leaders of the Christian cause.

I followed Dr. Kosaki and spoke for forty minutes. The last address was given by Bishop Y. Hiraiwa, the present Bishop of the Japan Methodist Church, a powerful preacher who presents with great clearness the truths of the Christian religion, of which he has a firm grasp.

Bishop Hiraiwa dwelt upon the significance of the change made recently in the educational policy of the government—a change which implied that the officials were about to assume a different attitude toward religion. The original policy, adopted by Japan in imitation of some Western countries, involved neutrality toward all religions. Education was secularized; but recently the Bureau of Religions had been changed from the Home Department to the Department of Education. The Bishop's interpretation of this change was that it implied a recognition on the part of the government that education was seriously deficient if it did not take into consideration the strengthening and purifying of the religious nature.

A short time ago I was journeying with Bishop Hiraiwa through the Kofu Valley, a central mountain district through which a railroad had been constructed at great cost. After leaving Tokyo we passed through forty-nine tunnels, one of which had been blasted two miles and a half in length through a granite mountain. Bishop Hiraiwa related to me the story of the opening of Christian work in that remote region. He walked from Tokyo to Kofu, a journey of four days, and preached the gospel in that city.

Now, there were three self-supporting Churches in and about Kofu, a prosperous girls' school under Methodist auspices, and a preaching place in every village in the province. We were now riding through on a good railway train. When preachers went on foot—not, as now, in palace cars—the saying was very fitting: “How beautiful upon the mountains are the *feet* of him who bringeth good tidings!”

At night, meetings were held in three churches. Bishop Hiraiwa preached in the Presbyterian church, Dr. Kosaki preached in the Episcopalian church, and I was assigned to preach in the Congregational church. The rain was coming down, and the congregations were small.

On Monday I returned to Tokyo and had as my traveling companions Miss Kawai and Dr. Sasao, the latter Dean of the Theological Department of the Tohoku Gakuin (Reformed Church of the United States). At Takasaki we purchased lunch boxes, and I was compelled to eat with chopsticks, somewhat to the amusement of the other passengers. The lunch, which cost twenty-five sen, was put up in two boxes, one of which contained rice and the other of which was supplied with the following:

Eggs and bean curd (mixed); small pieces of beef (stewed); fried eel; mushrooms; bamboo root; burdock root; lotus root; ginger root; caladium root; *daikon*, or "great root" (a large radish).

It will be seen that the greater part of the foods supplied grew underground. With the lunch box a paper napkin, bamboo toothpicks, and chopsticks were supplied. We also bought a pot of tea, with the cup thrown in, for four sen, or two cents in American money. We reached home at 9:40 p.m., wearied from the long journey.

## CAMPAIGN AT SHIDZUOKA, HAMAMATSU, AND KEGA.

### I. ON THE SHORES OF THE GREAT OCEAN.

BESIDES the *shuyokwai* which I attended at Shidzuoka, a great tea-shipping port and one of the most successful fields of the Canadian Methodist Mission, I took part in campaigns along this coast at Hamamatsu and Kega. On September 28 I left the Shimbashi station in Tokyo at 7:40 A.M. for the Mamamatsu campaign. The equinoctial storms were over. Apparently the autumn weather, so delightful in Japan, had set in. It is at this time of the year, during these days of flawless purity, that much touring is done by Christian missionaries and pastors.

On the train I met Rev. Dr. Ebina, pastor of the Hongo Congregational Church in Tokyo, and the Honorable S. Ebara, member of the House of Lords and Methodist layman, who were to be fellow workers in the campaign at Hamamatsu. Dr. Ebina has been in the pastorate for thirty years and is also the editor of a monthly magazine. He is looked upon as the most eloquent and forceful speaker

among the Japanese Christians. Mr. Ebara is a venerable statesman, now seventy-three years of age, and is one of the most highly respected and honored men of the empire. After a long service in the Lower House, he was made a peer and is still active in politics and in many other spheres of national life.

On this journey our train passed around the base of Mount Fuji. Hokusai, the celebrated artist of Japan, executed a picture book, the title of which is "Fuji Hyakkei; or, A Hundred Views of Fuji." The mountain is depicted by him from various points of view. We were favored on this particular day with one of the numerous superb views that may be had of this peerless mountain. It would be more correct to portray a thousand views than a hundred views of Fuji. One of the marvels of nature is its versatility. Nature to the poet, says the Buddhist, is many and to the philosopher is one. Hence, he concludes, the poetic view is false. But the fact that "one star differeth from another star in glory" is an intimation of the wealth of the fundamental Reality. God is not a blank, such as the pantheists would make him out to be by their abstractions. Better,

with Thomson, to see in the changing seasons manifestations of the “varied God.”

I had seen Mount Fuji on many occasions, once as a phantom in the night, blanketed with snow, as vague and spectral and solitary as a landscape in the moon; once at sunset from our home in Tokyo, when the sun dropped down directly behind the mountain, giving Fuji once more the appearance of a volcano, down the slopes of which could be seen running molten lava, like a torrent of fire. Now from the train window the great peak stood out clearly marked against the sky. A single wreath of white, fluffy, silken cloud lay about the mountain like a sash hung loosely around the body of a young girl. The picture was one of delicate and exquisite beauty. Above the cloud the summit rose proudly in the surrounding atmosphere; while the lower part of the mountain seemed draped with a gorgeous skirt, ornamented with figures of forests and green fields just beginning to be tinged with gold. It was a new view of Fuji, possibly one of the *hyakkei*, or “hundred views.”

After a rest at Hamamatsu, which we reached at two in the afternoon, at the home of Rev. H. E. Walker, of the Canadian Methodist Mission,

I started for Kega by jinrikisha, a ride of two hours through fields of rice, tea, tobacco, mulberry trees (the leaves of which are for silk-worms), and other products of the farm. We passed a military garrison and schoolhouses, public schools and technical schools. On the way the scarlet equinoctial flower (*higanbana*) attracted attention by its contrast with the autumn browns. The Japanese dislike this flower. They condemn it because it grows in cemeteries, a point which would seem to be in its favor, suggesting the resurrection.

Dr. Ebina went immediately by boat from Hamamatsu and reached Kega before my arrival. We were entertained together at a quiet Japanese Christian home. The meeting was held in the public theater, and at night we found about five hundred gathered to hear the Christian addresses, most of the number, as in Japanese audiences usually, being men. In spite of our surroundings, the impressions made seemed to be solemn and effective. I spoke of the "Perfect Life" and pointed out that the Christian religion sought to produce sound, healthful, robust men, qualified by the spiritual life for all legitimate callings here, as well as for citizenship in the kingdom of the future world. In a

land long influenced by Buddhism, a religion "sicklied o'er with the pale cast of thought," such a message, I believed, would be pertinent. It was, in truth, a reaction from the monastic ideal that gave point to the Wesleyan doctrine of Christian perfection. Any one reading Law's "Serious Call," the book that influenced Wesley, will find Christian perfection in everyday life set over against the Roman Catholic ideal of perfection, characterized by voluntary poverty, celibacy, and obedience. In other words, the Roman Catholics, like the Buddhists, thought that the perfect life could not be lived except by those who had surrendered the ordinary life. This phase of Wesley's teaching was never taken into consideration by later generations. Christian perfection, seen from this point of view, was very practical and was a recovery of the Church's true teaching as regards the possibility of spiritual living in the present life and under ordinary social conditions.

Dr. Ebina's views have undergone a change in the course of years since he entered the Christian ministry. He at one time appeared on the platform always in Japanese garb. He was an intense nationalist. He thought that he was able to find Christianity implicit in the national

mythology of Shintoism. Now he wears European dress. He is an eloquent exponent of the universalism in Christianity. He sees that the mythology and polytheism of Japan are not only no longer useful, but have become injurious to the nation. They are an impediment, interfering with the free intercourse of Japan with enlightened nations. The tribal consciousness and local affections of the Japanese people must yield to the spiritual universalism in the religion of Christ before Japan can hope to reach the highest plane of national living.

In Dr. Ebina's address at Kega there was one point full of dramatic power. It was when he touched upon the loyalty of Christians to their God, which to many in the audience was an unjustifiable renunciation of their duty to Japan, and especially to their ancestors. "I would stand by the grave of my ancestors," said Dr. Ebina, "and declare to them that I no longer worshiped the deities they worshiped, but that my devotion was to the true and living God, who made the heavens and the earth; and I believe that if they could speak to me from beyond the grave their words would be full of commendation and approval and that they

would declare, from the point of view they occupy with the fuller knowledge which they no doubt enjoy, that we in our devotion to the true and living God were right!"

The solemnity and impressiveness of Dr. Ebina's address was somewhat marred at the close by the appearance on the platform of a crazy man, who began to utter incoherent sentences in an attempt to make a speech. The crowd soon retired from the building, and only a few remained to hear what the self-commis-sioned speaker had to say.

After returning to the Japanese home where we were being entertained, a bowl of rice, with fried eels dipped in *shoyu* (sauce) and laid on the rice, was brought to me. I had eaten an early supper before leaving Hamamatsu. Before going to the night meeting the discussion had turned on the *kabayake* in Tokyo, a dish mentioned by Dr. Ebina as being relished by the Tokyo people. I remarked that I was very fond of the Tokyo *kabayake*. I did not know then that Kega was famous for its eels. After the meeting, this delicious feast was brought in as an expression of the genuine hospitality the Japanese Christians desired to show to us.

The next morning, before leaving, autograph albums were brought in, beautiful volumes bound in stiff board binding, covered with brocaded silk. I declined to write in these beautiful books with an instrument so mechanical as our steel pen. The Japanese write with a brush, and calligraphy with them is a fine art. It seemed out of all propriety to put down in a book filled with classic passages, written with a Japanese brush, the scrawling sentences which I write with a foreign pen. The friends, however, insisted that it would be all right, so I decided to leave a testimony for those who looked daily upon the great Pacific Ocean. In one album I wrote:

“There’s a wideness in God’s mercy  
Like the wideness of the sea.”

In another I wrote this sentence: “My heart’s desire and prayer to God is that Japan might be saved.” In a third album (some of these were brought in by the neighbors) I left Augustine’s great statement as a testimony: “The human heart was made for God, and God alone can satisfy it.”

After kind and hearty words of parting, we returned by jinrikisha to Hamamatsu.

## II. THE SABBATH THE CORNER STONE OF CIVILIZATION.

At two o'clock in the afternoon we addressed a meeting of women. A Japanese audience is, under all circumstances, very formal. The women, if anything, are more formal than the men. Dr. H. Hosaki, of Tokyo, gave the first address. When he appeared, on being introduced, the entire audience bowed, the heads of the women moving like grain swayed by the wind. Dr. Kosaki had to hurry on to Kega, where he was to speak that night. There is much discussion in Japan of the question of the larger life of womanhood. The old ideals have become too narrow for the women of to-day, trained in the schools and influenced by Christian civilization. But there is much confusion of mind as to just what is the nature of the larger life a woman should seek to live. In my address I chose Frances Willard as a classical example of what a woman could do beyond the circle of the home.

At night the meeting was held, as was the afternoon meeting for women, within the precincts of a Shinto temple, in a public hall used for fencing. There was a good turnout of men,

and the attention was good. Dr. Ebina was again my fellow laborer, and he grew eloquent as he spoke of the failure of science in Germany and Japan and of the need of spiritual efficiency and moral power in these two nations. Germany and Japan both alike seemed to be founding their national hopes upon modern science. Now both nations were seen to be lacking in the spiritual elements which form the higher civilization.

It was not without embarrassment that I stood before this audience to commend to those present a religion professed by nations now engaged in deadly strife. I made a frank confession that those of us who had been called to the ministry had not been as faithful in giving our testimony to the truth as we should have been. I had to acknowledge also that a spirit of worldliness had gained undue prevalence among Christian nations. The need, however, was not for less of Christianity, but for more of it. I believed that the cause of the war in Europe was the awakening of the Teutonic and Slavonic peoples. The world was witnessing a gigantic struggle between vigorous races. In the history of the Church, Christianity had gained spiritual supremacy over various forms of secu-

lar power. In the industrial era in modern times we had witnessed the conquest of wealth by the Christian religion, resulting in the subordination of capital to the service of humanity. We might with reasonable faith seek to bring racial movements under the dominion of Christ. It was a great task, but the tasks undertaken by faith were never too great for hope.

The next night the rain was coming down in torrents. Mr. Ebara was the honored fellow worker with me for this service. The attendance was cut down owing to the rain. This was a matter of regret, for Mr. Ebara gave a most practical discourse on the relation between Sabbath observance and the prosperity of a nation. This distinguished Christian is noted for his simplicity of manner and plainness of living. He has declined all titles and has remained satisfied with a modest income. His probity has never been doubted, and he is the trusted counselor of the leading statesmen of the empire. His Christian devotion is a matter of great encouragement to those interested in the progress of the gospel in Japan. At ten o'clock that evening we boarded the train. Mr. Ebara took for his bed the long seat at the side of Japanese trains and covered himself with a blanket

in order to catch a little sleep between this station and the point where he intended to get off at two o'clock that morning. His years are more than threescore and ten, and yet he is strenuous in his efforts for the Christian cause. No more interesting life could be found than that of Mr. Ebara. He has passed from the best attainable under the old order to the best attainable under Christianity. The prevailing social deterioration has not affected him in spirit or in life. His life has been cast in the midst of the affairs of the nation. His Christian integrity has stood out in noticeable contrast to the skepticism, luxury, corruption, and greed for gain characteristic of the period. Such men are a light—and there are not a few of them—over against a background on which many heavy shadows have fallen.

## CAMPAIGN IN THREE PREFECTURES.

### HIROSHIMA.

#### *I. Tribal Consciousness and Consciousness of Sonship.*

I WAS asked by the Committee of the Western Section—that is, of the division of Japan known as the Kwansei—to take part in the campaign planned for three prefectures—namely, the Hiroshima and Yamaguchi Prefectures, on the mainland, and the Ehime Prefecture, on the island of Shikoku. The campaign was to extend from November 7 to 15.

Before the time came for me to depart for the campaign, letters began to reach me from different points at which I was assigned to speak asking me to send on in advance the subject of the sermon I was to preach at each particular place. It is needless to say that such a request could not reasonably be complied with, inasmuch as plans had been made for me to speak two and three times a day to audiences of various kinds—some in churches, some in theater buildings, some in schools and hospitals, and others in private houses.

On November 6, in the afternoon, I boarded the fast mail train at the Shimbashi station, in

Tokyo. Little men dressed in uniform stood at the gates to punch the tickets. The throng poured through the gates, making a great clattering noise walking over the granitoid platform with their wooden sandals as they hurried to the train. Armies nowadays are mobilizing, but the people have already mobilized. Wherever one goes now the population is in motion. The railway trains are crowded with men and women who are moving from place to place and who are in pursuit of various ends.

The journey was broken at Hiroshima, where the first meeting was to take place. This city was reached after a run of twenty-four hours, after the train had passed through many important cities—Yokohama, Shizuoka, Nagoya, Kyoto, Osaka, Kobe, and Okayama.

Three hundred women had gathered for the afternoon preaching service in the public hall at Hiroshima. Many of the prominent women of the city were present, including, it was said, the wife of the governor of the prefecture. Madam Hirooka and Rev. T. Makino, pastor of a Congregational Church in Kyoto, were to speak at this meeting, at which I was also expected to make an address. Madam Hirooka was speaking when I arrived. I have already

mentioned that she is very outspoken and direct in her appeals to the audiences addressed by her. When I entered the hall, the first word I heard in her address was *ippu ippū*, a familiar expression in the Japanese language, meaning "One husband, one wife." Mr. Makino followed, and in his address he had much to say of the *ryosai-kembo* theory of a woman's place in life. This term translated literally means, "Good wife, wise mother." It sums up woman's purpose in the world according to the traditional view.

When it came my turn to speak, it was a quarter to five in the afternoon. It was hopeless to battle against fate, for the duties of a Japanese wife at that hour of the day were too exacting to be set aside in a moment. I remarked that, according to the ideal of a *ryosai-kembo*, five o'clock in the afternoon was a most important hour in the household for the wife or mother. I would, therefore, not undertake to encroach on their duties as thus interpreted. I asked the ladies present to consider the significance of Christ for womanhood, for the home, and for the nation and took my seat. It was perhaps fortunate that the speakers who had preceded me had filled up the time with earnest

addresses. It is extremely unwise to give no place for an interval between a long railway journey and a public address.

At night a large audience of men and a few women came to the same place, where the three speakers of the afternoon were again announced to make addresses. Small flags of many nations, hung in diagonal rows across just beneath the ceiling, formed a pretty festoon over the heads of the people. When Madam Hirooka came on the platform and announced that she would speak on "The Sonship of Believers," just at that moment the noise could be heard from the streets outside made by the crowds shouting over the fall of Tsing-tau. The flags of the struggling nations were there before our eyes, symbols of the tribal consciousness. The surrounding noises, the flags, the state of war, all gave to Madam Hirooka's interpretation of sonship as the deepest reality in life a peculiar significance. Paul's words were echoing and reëchoing in my mind as I looked at the flags and listened to the speaker: "For I reckon that the sufferings of the present time are not to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature wait-

eth for the manifestation of the sons of God." The task of giving universal reality to the consciousness of sonship never seemed more stupendous nor more glorious than at that hour.

No one can understand the New Testament who does not see in the deep struggles reflected in its pages between Judaism and the early Christian movement a clash between tribal *ancestry* and *sonship* based on the new birth. To the Jews who declared, "We are Abraham's seed," Jesus replied: "My word hath no place in you." "We be Abraham's seed, and were never in bondage to any man," the Jews proudly declared. And to this the Saviour responded: "If the Son shall make you free, ye shall be free indeed." It was to those who relied upon descent in Israel that John opposed the new Israel when speaking of those who would achieve citizenship by moral character: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The tribal consciousness is as strong among the present-day Japanese as it was among the Jews in the time of Christ. The Japanese regard their lineage as autochthonous. The emperor is the father of the people. All trace their de-

scent, directly or indirectly, to the imperial line.

On our way to the home of Rev. J. T. Meyers, where we were being entertained, I observed changes in the city of Hiroshima marking progress. Streets had been widened, tram cars were running, and, in place of the frame building in which our people had worshiped for many years, there stood a new brick structure soon to be dedicated. On our left as we walked along we passed a great group of buildings covering an entire block. This was the Hiroshima Girls' School, begun a quarter of a century ago by Miss N. B. Gaines, whose monumental work is a testimony to her consecration and genius. It was here that "Frances Little" (Mrs. Fannie McCauley) wrote the letters which gave her world fame when she afterwards published them under the title "Lady of the Decoration."

## *II. The Fall of the Devil's Castle.*

The next morning, November 8, I was out early in order to catch the train to Yanai. The run was short and along the coast of the Inland Sea. Miyajima was passed on the left, one of the three great views of Japan, an island not

far from shore and on this occasion glowing with peculiar beauty in the morning light. Formed of a range of hills not more than two thousand feet in height, indented with valleys and covered with foliage, Miyajima, or Temple Island, is a spot which has attracted visitors from many lands. Though sacred to Shinto, it is rather a symbol of Buddhism. On the island no birth or death, it is said, has ever taken place. It is, therefore, a symbol of the absolute; for to the Buddhists the finite world is the realm of birth and death. To those who contemplate with a sense of dread eternal change the unbroken calm of Miyajima must be attractive.

Our train wheeled around curves, along the seashore, bringing into view picturesque scenes—islands in the dim distance and islands as near and as distinct in outline as an experience of yesterday. There were white sails hovering over the tranquil sea. There were small steamers plowing the quiet waters, carrying burdens of peaceful commerce. There were also torpedo destroyers, monstrous-looking vessels, harshly discordant with the charm and undisturbed peace of the surrounding scene.

At the station at Yanai I was pleasantly sur-

prised to find one of the first converts after I took up missionary work in Japan, Rev. S. Kudo, in charge of the Methodist Church at that place. The Methodists and Presbyterians met together in the morning, the congregations combined numbering not more than a score of persons present. Their number was small, yet they had the courage of true faith. They had been bold enough to rent a theater building for the night meeting. Still their courage sank within them when it was announced that the fall of Tsing-tau would be celebrated with a street parade that night. The Christians, when they called at the hotel during the afternoon, were very nervous, lest the parade should interfere with the attendance at the meeting. Rev. N. Fukada arrived in time for the night meeting and was to be one of the speakers.

It was useless to try to escape giving a subject for the evening meeting. In view of the celebration announced, I gave them as the subject of my discourse "*Yokujo no Kanraku.*" Translated, it means, "Downfall of the Lust (or Devil's) Castle." The supper was brought and consisted of crab, raw red snapper, a shell-fish something like a clam, seaweed, mushrooms, and rice. There was a chill in the atmosphere,

so the brazier was brought in, a bronze vessel the size of a water bucket. It was filled with ashes, in the middle of which a few lumps of charcoal burned with a red glow, before which we warmed our bodies through the palms of our hands.

When we left the hotel after supper for the theater meeting, the lantern procession had begun. Through a narrow street winding toward us down the mountain side the procession passed, moving in our direction like a current of glowing fire, for all the people carried lighted paper lanterns, red in color. There were many young children in the procession, schoolboys and girls, and their voices rang out above the rest into the night as they cried: “*Nippon katta; Doitsu maketa*” (Japan victorious; Germany defeated).

To our surprise and satisfaction, the theater building was soon filled. For two hours the gospel was preached, first by myself and then by Mr. Fukada. It is always interesting to listen to Japanese preachers interpreting from their point of view the gospel of Christ. Many quaint illustrations find a place in their discourse. Some of these—in fact, many of them—are more in accord with Biblical usage than

the figures and terms used by us. For example, the contrast between head and heart is never heard in their discourse. Mr. Fukada in his sermon remarked that "Japanese young men were filling their heads with knowledge, but their *hara* were empty." Now, *hara* does not mean the heart, but the cavity of the body below the diaphragm! It is almost equivalent, in Japanese psychological usage, to the Greek word *splanchnoi* in the New Testament and used by Paul when he said to the Corinthians: "Ye are straitened in your own *bowels*." Orientals locate the passions in the viscera ("bowels of mercies"). I heard another Japanese speaker, putting his right hand on his right side and his left hand on his left side and both just below the stomach, exclaim: "We Japanese need more personality." On the way to the hotel from the meeting that night another Scriptural figure was used by a layman in the church at Yanai. He said: "We were uneasy after we had engaged the theater building when it was given out that a lantern procession would be held. We feared our Christian project would fall through; but it was wrong for us to think that God's *hand* was thus *shortened*." In Isaiah it is said: "Is my hand

shortened at all, that it cannot redeem?" The Christians were elated over the outcome of the meeting. Their faith had been rewarded. It goes a long way toward securing permanent results when local leaders, not depending altogether upon the visiting speakers, enter thus heartily in the campaign. Before I left Yanai I heard the Presbyterians discussing the question of erecting a church building.

### *III. Coming Again with Rejoicing.*

On November 9, in crossing the Inland Sea from Hiroshima to Matsuyama, I retraced a journey taken twenty-six years ago, when I was on the way to Oita, my first mission station. At that time we changed at Matsuyama from the small steamer plying between Hiroshima and Matsuyama to a larger vessel running from Osaka to points on the island of Kyushiu.

The Inland Sea at any time is an interesting body of water. If nature dreams, this sea must be one of its dreams, so fantastic are its island forms, so wandering are its shore lines, so subtle and even ethereal are the gradations of shade and color on its ever-changing surface. But on this occasion, as we approached the har-

bor at Matsuyama, there was a mist everywhere. Sky and sea were watery and gray, and not a line or color was observable anywhere. Yet the light of the midday sun was sufficiently diffused through the mist to impart to the surface of the sea a sheen of light peculiarly soft and metallic in appearance. There was an indescribable mellowness in sea and sky as the ship gently glided along, a tenderness like the mercies of the Lord, which are over all his works.

A large theater building had been secured for the meeting at Matsuyama, about the only public building available, and a successful gathering the night before was reported to us. On the platform there was an organ played by Miss Bates, a local missionary; and from a violin Mr. Bennett, also a missionary, drew sweet music to the delight of the audience. As is their custom, the Christians had brought flowers with which to ornament the platform. Usually these are in a single vase and consist of a branch of a tree or a bunch of flowers placed within. This time there was a great vase on the platform containing fiery red coxcombs and a branch of the Japanese *yatsude*, or "eight-handed" fatsia, an evergreen shrub of the ginseng family. Around the ceiling there

hung in rows more than a hundred Japanese lanterns cylindrical in form and large in size. These were not lighted, for the room was illuminated with a cluster of electric burners on a chandelier pendent from the center of the ceiling and with numerous individual burners glowing everywhere in the auditorium. The dimness of these burners only served to add a touch of mystery to the scene. Back of the platform, where the stage curtains were operated, strips of paper ten feet in length and a foot in width, attached at the top and hanging loose at the ends, swayed gently in the breeze coming in from the open windows. On each of these was written the name of one speaker and the subject of his discourse. The people sat on the floor in the pit and in the galleries in Japanese fashion. Frames partitioned off the seats into squares, in each of which two persons sat, the arrangement reminding one of the racks placed on the table on board ship when the sea is rough. Here and there a puff of smoke would rise into the air, it being the custom of Japanese to take occasional whiffs of tobacco in a public gathering. A little group of Christians, the pastors of the different Churches, Bible women, and others, were behind the curtains,

and some of them were serving tea to those who had part in the program of the evening. Among these was Mrs. Yanagiwara, advanced in years, feeble in body, but strong in the Christian faith. Then there was her daughter-in-law, a very active Christian, whose husband, Rev. Namio Yanagiwara, was the presiding officer of the evening. He is the preacher in charge of the Methodist Church at Matsuyama and the presiding elder of the Matsuyama District. In opening the service he made an earnest and powerful appeal, speaking for thirty minutes. He and his wife talked much to me about their children—for they have a family now, the oldest of which has completed the high school course at Kwansei Gakuin—and they earnestly sought my counsel and help, looking to the sending of their eldest son to Central College, Missouri, where he might receive a college education under Christian influence.

There are exultant moments in human experience, times of elation as well as of depression. This occasion at Matsuyama was one of those times when the sense of joy and power is peculiarly strong, the feeling of an upward spring of the spirit within. I was braced, first of all,

by spending the afternoon with Brother T. W. B. Demaree, who is toiling on all alone at his station, while his family is in Kentucky, where the children are going to school. I felt that tonic effect which one experiences in the presence of sacrifice. Then, though the rain was pouring down and there was some anxiety as to the attendance, there was a distinct relief and a feeling of encouragement when it was found that the theater building was well filled, there being between six and seven hundred people present. But greater inspiration came from a sense of the unfolding providence during the intervening years. There is a song of ascent in human experience like that of the return from exile. In fact, the Psalms marked songs of degrees; or, more correctly, "ascents" (cxx.-cxxiv.) may be descriptive of progressions either in providence or in human experience. The words of Psalm cxxvi. come to us on occasions like this at Matsuyama as sweet music, as a song of throbbing gratitude and of the harvest joy experienced in all pioneer work in the Church of Christ.

It had been twenty-six years since I first met the one who presided at this important gathering in Matsuyama, where all the Churches were

united for a great campaign. While a mere youth he called at my home and stood by the veranda while he talked to me. He said that he desired to study the Bible and to become a Christian. He and his brother were soon enrolled as probationers. But that was the beginning of trouble. If the harvest was with joy, the sowing was with tears. Persecution began. Their father was an official in the prefectural offices and a stern Samurai of the olden type. It was his duty, before the country was opened, to see that every one in that province placed his foot upon the image of Christ upon the cross and repudiated the Christian religion. It was in this way that the census was taken. He told me after his conversion that frequently he had taken the tiny foot of a babe, brought in its mother's arms, and placed it upon the *fumiye*, or "trodden image of Jesus," while the parent took the oath of abjuration. The old Samurai was thrown into a paroxysm of rage when his sons became Christians. But eventually he called on me and frankly acknowledged that a change had become apparent in his boys, both in character and conduct. When I urged him to seek for the good that had come into the lives of his sons, he replied that his social con-

nections, his advanced years, and his long use of intoxicating drinks precluded him from entering the Christian life. Yet these were overcome, and he and his wife followed their sons into the Church. The old man became one of our most stalwart laymen. He died a triumphant death, and his body now rests on the hill-side in the outskirts of Oita in the little plat of ground which he himself by his own exertions secured from the government as a Christian burial place.

When going upon the platform before an audience the greater part of whom are people who know little of the Christian religion and to whom one must speak in a foreign tongue, the first impulse is to breathe a silent prayer for gracious assistance in the use of language as well as in the presentation of Christian truth. But at Matsuyama, when I went before the people, the presence of Namio Yanagiwara was reassuring. It was the pledge to me of the nearness of One whose silent and invisible work had brought to maturity the early beginnings in Oita and had given a reality to the prayers and hopes of our first days of service in Japan. A whole family, with its connections, had been lifted out of darkness and had become a bless-

ing to many others in an ever-widening extension of the gospel by which their own lives were redeemed. No wonder that moments in Matsuyama were precious. One cannot but acquire new strength for the coming task when he sees the promise fulfilled: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

#### *IV. An Oregon Ward in a Japanese Hospital.*

Our small steamer reached Kure about noon the following day. In among the hills clad in pine forests and on the shore of a picturesque bay is located the great naval yard of Japan, with its docks, arsenals, and hospitals. On my first trip across the Inland Sea, twenty-six years ago, Kure was an unimportant village. Now there is a population of one hundred and twenty thousand souls. The growth is due largely to connection with the navy.

Kindly hospitality was extended to us by Rev. and Mrs. Harvey S. Brokaw, of the Presbyterian Mission. There was one child at home, little Frances, twelve years of age. She was going to school to her father and mother, reciting her lessons first to one and then to the

other. Mr. Brokaw was making good use of a motor car in evangelizing the adjacent districts. It was amazing how many villages he reached and the number of tracts he distributed on a single tour.

Our first appointment was at a local hospital. Arrangements had been made for us, myself and Mr. Makino, to address the staff, consisting of about sixty doctors and nurses. We were accompanied by Miss Gillespie, of the Church Missionary Society, who seemed to be held in high honor at the hospital, and by Mr. Kosaka, who is in charge of the Methodist Church at Kure. The visit was most satisfactory. Respectful attention was given to our addresses. Courtesies were shown us by the head of the hospital, and we were surprised to find among the wards one named for our battleship Oregon. It was provided with eight beds. The United States government had sent the Oregon on one occasion to Kure for repairs. The men on the Oregon, greatly to their credit, on taking their departure contributed funds for the equipment of this ward. The superintendent, physicians, and nurses connected with the hospital seemed to be pleased when I expressed the wish and hope that such friendly intercourse would ever-

more be maintained between Japan and the United States.

At night I preached at the Baptist chapel, where about twenty were present. The forces had been massed that evening at the Methodist preaching place, where about one hundred and twenty were in attendance. One of the Japanese speakers at the latter place was interrupted while leading in prayer by a one-time follower of Miyazaki, the prophet. "Don't be a hypocrite while praying," the man shouted from the audience; "keep silent." The intruder had been a follower of Miyazaki, in Tokyo, who claims he is a prophet and is the incarnation of Christ and Buddha and Confucius. Upon hearing that Miyazaki was not correct in his private life, the Kure man had abandoned his cause and was now in a Christian meeting. In spite of the interruption, the service went on and with good results.

At two o'clock in the afternoon the pastors and workers met together at the Baptist headquarters for a *shuyokwai*, and at night the preaching services were held at the Episcopal church. Mr. Kuzoku, a Presbyterian evangelist, was my fellow laborer in this service. His sermon was remarkable for its genuine evangel-

istic note. The speaker had thoroughly attained in heart and head the truth of the gospel. The net was cast by the pastor, and many indicated their desire to become enrolled as probationers. Though this service was held in an Episcopalian church, the attitude of Episcopalians throughout the country toward united undertakings among Protestant bodies is not uniform. Representatives of the Church Missionary Society enter into coöperation, as a rule, while the missionaries of the Society for the Propagation of the Gospel hold aloof. American Episcopalians are divided on the question. As a rule, however, missionary relations are friendly. Conferences are held in which all participate, even those who will not enter into coöperation.

In the afternoon the English ladies served tea to a few of us at their cottage on the hill. Near by we found an old student, now well-to-do, who was conducting a store. He had called upon us at the Brokaw residence soon after we arrived and presented us with a wooden deer, carved at Miyajima, not far away. Another former student was assisting Mr. Brokaw as secretary and evangelist. On the table at Mr. Brokaw's, as on the table in missionary homes

throughout the country, we found the family supplied with Utsunomiya butter. The story is an interesting one and is known throughout Japan. A Japanese young man at the point of starvation in Iowa begged for something to eat at the house of a farmer. He found in the wife a friend. She believed his story and gave him a five-dollar bill. Truly characteristic of a Japanese young man, he at once turned his course to an agricultural college in Iowa, feeling that he had sufficient means with which to start in getting an education. He succeeded in finishing his course and returned to the Island of Hokkaido, a sparsely populated island, where Japanese experiment farming is carried on. Here he acquired wealth and is now conducting a great farm. He is a Christian man; and in grateful remembrance, it is said, he sends a box of farm products every year to the generous-hearted friends who helped him at the time of his extremity in Iowa.

#### *V. A Converted Publican in the Pastorate.*

At Fukuyama I met Dr. Sasao, Dean of the German Reformed School at Sendai. The Christians had engaged rooms in a small but elegant Japanese hotel. From our room we

looked down upon a courtyard, decorated with rockeries and pine trees and surrounded by the hotel buildings. A motto hung on the wall in our room, skillfully written, declared that the "Spring wind gives peace." In different parts of the city industries had been established. Smoke was rising into the sky from the cotton-spinning factories. The feudal castle was a conspicuous landmark which could be seen for miles from any direction.

The meetings had been held one night in the Episcopal church and the next night in the Presbyterian church. The night we were there the building rented by the Methodists was the place of meeting. Mr. Matsushita, Methodist preacher in charge, was a publican when converted. Now he is fifty-seven years of age, with white, flowing beard upon his face, and a man of lovable character and usefulness in the ministry. He has one son in the ministry, and his family are members of the Church.

At the night service there were judges, lawyers, school-teachers, officials, and business men in the audience. Among them, sitting near the front, was a *kangakusha*, or teacher of Chinese, now eighty-four years of age and celebrated in that part of the country. He listened with in-

terest to the sermons. He was taking Bible lessons before the meetings began. He admired the Sermon on the Mount, but found difficulty in accepting the miracles. As a Confucianist, his religion was similar to the deism of Jefferson and Franklin—a religion chiefly ethical in character, without the touch of fervid emotions. A choir of girls sang beautifully at the beginning of the service, and the congregational singing was good.

The next morning Brother Matsushita, after a union prayer meeting, conducted me through the old feudal castle. We followed the winding passage from floor to floor, until we reached the donjon, from which could be seen the magnificent landscape, a stretch of fields, beyond which there was a range of hills on one side and a winding seacoast on the other. There was little harmony between the military castle and the surrounding landscape. The hills were gently rolling and foliage-clad and were not frowning ramparts of rugged stones, such as a military fortress would suggest.

In certain rooms of the castle there were stored relics of the past. There were pictures dim with age and armor rusty from long disuse. Calligraphy had left records of Confucian

sentiment, penned on scrolls and panels by the scholars of the past. In these the pleasurable sensations derived from reading, from nature, and from social intercourse were praised in elegant or felicitous phrases. Confucianism failed to recognize the tragedy of life. Even Buddhism taught that the whole creation groaneth and travaileth together in pain until now, though this religion failed to wait with hopeful outlook for the manifestation of the sons of God.

The Japanese nationalist never loses an opportunity to remind us that in the past history of Europe there has been endless strife and controversy, while at the same time he boasts of unity and harmony characteristic of the bygone centuries of Japanese history. But these feudal castles dotting the Japanese landscape tell a different story. They are not fortresses raised in defense against the attack of foreign foes; they bear witness to internal struggles, of which there have been as many in Japan as in any other country. Here, as elsewhere, the hand of man has been raised against his brother. Nowhere has militarism been cultivated as an ideal with greater seriousness than in Japan. The clans have dominated the country for a

thousand years and are still dominant. Next to Germany and Russia, Japan devotes more of her national energy to military and naval programs than any other modern nation; more in proportion—that is to say, to her national resources, her national strength. The *Bushido* ideal is not that of Bernhardi, though the one may easily pass into the other. In army organization and imperialism Japan is not unlike Germany at the present time, and in certain fields the two empires are rivals. But *Bushido* was not a highly thought-out concept of the State. It was a form of life under feudalism cultivating ideals of personal honor, valor, and self-control similar to those once prevalent in Europe and pictured to us in the novels of Sir Walter Scott. Though fighting efficiency has been developed to a high degree in modern Japan, other lines of national efficiency have been heightened. The upbuilding forces, however, have been secular. In order to give supremacy to spiritual forces an immense task remains to be performed, the greatness and vital importance of which is felt increasingly by the Church. It requires more than the awakening of the intellectual life to bring to a realization the reign of the Spirit in national affairs. The

agencies which evoke and sustain faith must be relied upon. The development of industrialism, international trade, and colonial expansion will increase not only in Japan, but in other vigorous nations. It is taking a clutch on time by the forelock to make secure now the dominant influence of spiritual ideals.

#### *VI. Preaching in a Railway Station.*

Leaving Fukuyama, accompanied by Dr. Sasaki, we journeyed westward on the trunk line of railway that runs from Tokyo to Shimonoseki. As we came to Tokuyama a whirl of the train around a curve brought into view a scene that the imagination itself could not surpass in delicacy and beauty. We had been following the coast line, and now, as we looked out upon the sea, there was an evening stillness like that of a picture. Even the sails seemed fixed as upon a canvas. The gold in the sky, visible between dark clouds, was reflected upon the surface of water. Deep indigo islands rose out of the sea, over the surface of which there spread a sheen of gold. The prospect put one under a spell as under an enchantment. The grays had been changed to tints of gold and purple and crimson, as if the Master, who

turned water into wine, had spoken. The radiance of the daylight hours was gone, and on the face of sky and sea and land there was a filmy haze, rendering all the more agreeable and entrancing the superb and delicate exhibition of nature's hidden beauty.

Mr. Booth, a young man employed to teach English in a government school, gave us shelter under his roof. He is but one of a considerable number of young men from American colleges scattered throughout Japan and occupying positions as teachers of English in the Japanese government schools. On the walls of his study the first thing to attract notice was Mr. Booth's college pennant, on which "Hamilton" (the name of his college) was imprinted in large letters. After supper about twenty-five students were invited to his study by Mr. Booth before the evening meeting. I sought earnestly to impress upon the minds of these high-school students the importance of religion.

At night arrangements had been made for two services—one at the Methodist chapel, where I was to speak, and the other at the Presbyterian chapel, where Dr. Sasao was to speak. Both places were crowded to the utmost capacity. As a rule, it is not wise for missionaries to at-

tack social customs with a view to their reform. It is better for the native speakers to discuss matters looking to the improvement of national customs and social institutions. It seemed so relevant at one point in my address that I could not refrain from speaking of the cruel tyranny of the Japanese hotel proprietors. At Fukuyama I heard Dr. Sasao conversing with the help employed to wait upon us at the hotel. He was trying to find out what were their hours. He said that he had inquired at other places and had learned that the custom was for the servants to retire at one o'clock in the morning and to arise at five o'clock and begin their work at daybreak. The next morning the preacher in charge of the chapel at which I had spoken received letters from a number of teachers in one of the government schools expressing their profound appreciation of the truths they had heard set forth. I was happy that no offense had been given and happier still that the truth of Christ had been impressed upon the minds of intelligent men in the audience.

Before leaving for our next appointment, Dr. Sasao went to speak in one of the schools, while I was invited to address the railway employees at the station. Seats were brought in, and I

was permitted to speak more than an hour to about thirty men connected with the railway at that place. As a class the railway men of Japan are open-minded, and there is a fine opportunity among them for presenting the gospel of Christ: an opportunity not only among railway men, but opportunities everywhere. Gates stand open on every hand. This campaign itself is creating openings which the force at hand is not prepared to enter. Rev. H. P. Jones, of our Methodist Mission, and Rev. C. L. Whiteman, of the Presbyterian Mission, are here on this coast and with us in these meetings. But they find themselves too limited in resources to follow with an effort all along the coast sufficient to conserve the results of these meetings. One means of good would be in the erection of church buildings. Thirty years ago J. W. Lambuth visited towns on this coast; yet we still find ourselves without houses of worship at many places. The time is at hand for a renewal of effort and outlay (all the missions are convinced) for the evangelization of Japan, eighty per cent of the population of which has not yet been reached by the Christian propaganda. Another deficiency that should be overcome is in providing the missionaries on the

field with competent assistant evangelists. It requires more now, since salaries have become higher, to command the services of useful men.

*VII. "No Pleasure in Ambiguity."*

At Mitajiri Madam Hirooka joined us for the services at that place. At the hotel the Christians were waiting for her arrival, in the meantime showing what courtesies they could to Dr. Sasao and myself. The public school building had been secured in the face of much prejudice for our afternoon meeting. Madam Hirooka presently arrived and was given the seat of honor in the large room in the hotel reserved for us—that is, the seat most distant from the door. She inquired at once as to the meetings. When informed that the public school building had been tendered for use in the afternoon meeting, she at once asked if she would be free to speak without reserve concerning Christ. The Christians told her that, owing to prejudice and the delicacy of the situation, it might be well to speak with some reserve. She bluntly remarked that they were only half enlightened in that community and that she would decline to speak. She turned to me and made the remark that "there is no pleasure in ambiguity."

The Christians finally prevailed upon her to make an address, especially as they had gone to much trouble to induce the women of the community to attend the meeting. Dinner was served in a hotel. I could not make out all the things put before us. In preparing a meal the Japanese can outdo "Heinz's 57 varieties." After dinner five or six jinrikishas in single file dashed through the streets, carrying us toward the public school buildings, some distance away, toward the outskirts of the town. On the hills not far away we could see the famous temple dedicated to the worship of Sugiwara Michizane. In the autumn festival thousands of people gather here, some say a million, and move in a great procession from the temple to the sea. They are dressed in white garb, and before them two arks are carried, and a third is drawn by oxen. These are followed by a priest riding a sacred horse and attended by assistants.

About three hundred had assembled in the auditorium of the public school. Facing the platform and at the opposite end of the building were two large Chinese characters, meaning "Loyalty and Filial Piety." These two Confucian terms sum up the whole duty of man according to the prevalent teaching of those who

are connected with the national system of schools. Everything went off well, and it was felt that good impressions were made in behalf of Christianity.

After returning to the hotel Madam Hirooka said to me: "It is so strange to me that I do not become fatigued in doing the Lord's work." It was strange indeed; for she had reached the advanced age of sixty-five years and had been in a strenuous campaign, speaking three and four times a day for about ten days. That night the rain came down in torrents. Still there was a good attendance at the place rented for the meeting. Madam Hirooka spoke first and then took the train for Osaka. It was Saturday night, and she desired to reach Osaka, her home, by Sunday morning in order to be present at the baptism and reception into the Church of a personal friend whom she had led to Christ.

According to the plan of arrangement, I was to remain over at Mitajiri and preach Sunday morning, which I did; while Dr. Sasao was to proceed to Yamaguchi, where I was to join him for an afternoon students' rally in the public theater and for a preaching service at night. It was not surprising that Dr. Sasao was wait-

ing with deep interest to know what the outcome might be of the campaign at Yamaguchi. As we sat in the hotel he related to me the story of his life. Shimonoseki, not far from Mitajiri, was his native city. His father was wealthy, but lost his money in speculation and moved away to the city of Osaka. At this place Dr. Sasao was converted to Christianity under the influence of two missionaries—Dr. Tyng, of the American Episcopal Mission, and Dr. Alexander, of the American Presbyterian Mission. Dr. Sasao, while a young man, had been sent to the government college at Yamaguchi. He was the only Christian in the school at that time and suffered much annoyance because of his faith. The students nicknamed him "Yaso," or "Jesus," and would often throw him down and make a cross upon his back with chalk. No wonder that he was eager to know what the attitude of mind would prove to be the following day at Yamaguchi among the students in the numerous schools at that place.

After leaving Yamaguchi, Dr. Sasao attended the Meiji Gakuin at a Presbyterian college at Tokyo. Later he attended the Auburn Theological Seminary, Union Theological Seminary, and Columbia University, in the United States.

In recounting his religious experience he said that he had read at one time Pfleiderer's "Philosophy of Religion" and accepted it as final. As a result he lost "his interest in preaching." He said that Mr. Kanamori also lost his faith through reading this book. Dr. Sasao crossed over to Germany in order to hear Pfleiderer lecture in Berlin University; but he was greatly disappointed. Though he found Professor Pfleiderer to be kind, gentlemanly, and scholarly, he did not awaken in him an enthusiasm for building up the kingdom of God in Japan. He left Berlin and went to Halle. There his faith was restored under Köhler, a disciple of Tholuck.

#### *VIII. Enthusiasm for Christ among Students.*

Yamaguchi is the seat of the prefecture of that name and is the home of one of the ruling clans of Japan, the other ruling clan having its home on the island of Kyushiu, in Satsuma. Prince Ito, who wrote the Constitution, came from this locality. Yamaguchi is now a city of schools. As one part of the campaign a rally for students had been advertised to be held in one of the public theaters at two o'clock Sunday afternoon. The meetings for students had been

disappointing in some parts of the country; but at Yamaguchi the auditorium was filled. Dr. Sasao in his address spoke with peculiar inspiration and power. The memories of the past and the triumphs of the present seemed to fill his soul with joy and rapture. The impression he made upon that audience of students cannot be effaced in years to come. I felt out of place occupying time on the platform when the opportunity was so unique for him, and especially as one of the professors from the Kyushiu University, a Japanese Christian, was also to speak. I took sufficient time, however, to lay upon the consciences of those Japanese young men the claim of the hour for the cause of religion in Japan. I told them plainly that if the young men had responded to the call of God in sufficient numbers for the dissemination of Christian truth there would have been no necessity for the strenuous labors such as were engaged in by Madam Hirooka, Mr. Ebara, Mr. Morimura, and others of advanced age.

Sunday evening I preached in the Methodist church, followed by Dr. Sasao. Mr. Kondo had an automobile waiting for me, so that I could connect with the fast train at Mitajiri for Tokyo. The distance to be covered was twelve

miles, though the road was good. The motor car screamed as it sped along the highway, through villages and fields. The shrill honk, sounding at frequent intervals to warn footmen and jinrikishas, echoed through the hills and was startling enough to disturb in their imagined presence the gods dwelling in shrines by the wayside. What innovations science and invention are making in regions of the earth long the haunts of superstition, terror, and myth!

All night long the rocking of the train, the noise of the buffers, the voices of the venders at stations selling drinks, fruits, newspapers, and tobacco mingled with the dreams of a half-wakeful sleep. The strenuous campaign of the past ten days had been brought to a close. During its intense hours the gospel had been presented, and living issues had been discussed. Amid the activities of the Churches at different places one seemed to realize in his own soul something of the griefs and sorrows, the delusions and thralldoms, the hopes and aspirations of the multitudes into whose faces he had looked and to whom he had addressed appeals to heart and mind and will with a view to awakening men to the possibilities of a higher and more triumphant life. And strange it all seems

that one should be speaking in a foreign tongue to communities remote from his own, seeking to change their course of life and action! If this be an apparent intrusion, the answer is that it is one of the incongruities of which life is full. There is no greater consensus of opinion on any one point than that the facts about human life are exactly what they ought not to be. Why do men everywhere cling to shadows when they should know truth as open-faced as the day? Why is the truth so falsified by passion and prejudice? Why do the great majority of people remain in a state of mental childhood, while the means are close at hand for their intellectual development? Why is it that, possessing eyes to see, the faces of men are turned away from the light? Answer these questions, and you solve the paradoxes of life as it is here upon earth, and at the same time you bring to light the reasons justifying the foreign missionary enterprise.

#### YOKOHAMA.

*“Apart from Christ, No True Individual.”*

At the *shuyokwai* held at Yokohama I was much impressed with Dr. Ebina's remarks concerning the individual. His address followed

mine. Neither of us had knowledge beforehand as to what the theme discussed would be by either of us. I spoke on "The Social Consciousness." I called attention to the great reform brought about in our day as the result of a deepening of the social obligation. I pointed out to the workers and pastors that the Church was the only effective agency by which the social sense could be developed.

When Dr. Ebina came on the platform, he had a very different message on his mind. He had come to discuss the development of the individual, so long neglected in Oriental society. His speech was characteristic of the general trend in Japan. I had spoken rather from the point of view of the West. The currents at the present time in the East and in the West are moving in opposite directions. In Japan they are seeking to discover the individual; in Western countries the aim in view is to place a new accent on the social life and obligation.

Dr. Ebina discussed the individual from the point of view of traditional social institutions in Japan. The individual had not been recognized except as a member of the family or State. *Chu-ko*, or "loyalty and filial piety," summed up the whole duty of man.

A recent illustration of these virtues is the death of General Nogi, who, with his wife, took his life at the hour when the funeral ceremonies of the late emperor were being conducted. This is known as *junshi*, or "following in death." The suicide was an act of loyalty. The faithful general chose to follow his superior into the other world. If his death was typical of the old order, the adverse public opinion, though expressed with bated breath, was an indication of new ideas at work in the minds of the Japanese.

That new ideas are at work is beyond question. We see a protest against corporate guilt, in the ancient prophets of Israel, an emphasis placed upon personal responsibility. The time would come, Jeremiah declared, "when they should say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge." There would be a sense of personal condemnation: "Every man that eateth sour grapes, his teeth shall be set on edge." Man is dealt with by Jeremiah from the standpoint of his ethical relations. Individualism in Japan, recently awakened, presents many aspects. The movement has similarities to the Renaissance in Europe, and it has points of agreement with

the Reformation. It marks the revolt of the individual against social tradition and authority. A disharmony is felt between the individual consciousness and ideas, customs, and institutions handed down from the past, but now outworn and superseded by broader and higher and more rational views of men and society. It shows itself in the spirit of revolt, in the disposition to question and to criticize, in the greater degree of alertness and sensitiveness shown by individuals in matters concerning their rights and interests.

Dr. Ebina, in his Christian address, penetrated to the deeper aspects of the question. His discussion was more from the ethical and religious point of view, and yet cogent in the clearness of his reasoning as regards the primary importance of the moral side of the question, even in the solution of the individualism which the present generation is clamoring to see realized. It was not with the speaker merely a matter of liberty in the expression of opinion or emancipation from outworn customs. Dr. Ebina declared that there could be no personal independence having reality and power apart from oneness with Christ. It was perfectly evident to any one following

his discourse that by union with Christ he had in mind more than outward obedience to Christ, more than inward harmony of will or intimacy of fellowship with him, more than an assimilation of his spirit. The union he spoke of was organic, mystical, and transcendent. It was such a union as Paul described when he said: "I live; yet not I, but Christ liveth in me." The discussion was worthy of the subject and was one that touched things fundamental.

No individual answering in reality to the highest ideals can be wrought out through social conflict and reaction. That social situations, especially in modern society, involve a continuous stress and strain which have the effect of sharpening the individual consciousness is a fact no one need call in question. That society produces selfhood was seen by Buddhism, and on that account society was set aside for the monastery. Yet the self built up through social action and reaction is never able to rise superior to society. This is exemplified in the history of Confucianism. There is a self not social, a human relation more fundamental than the relation to society. The Vine of which we are the branches is not society. Human nature, through identification with the di-

vine in the incarnation, finds the way of escape from all forms of slavery. While in society and social in nature, yet the individual man becomes greater than society, strengthened by this more fundamental union. The kind of individual produced by society has never been characterized by virility or independence. "If a man abide not in me, he is cast forth as a branch, and is withered."

It was the "withered" lives produced by Confucian society, the supreme virtues of which were loyalty and filial piety, against which Dr. Ebina directed his attack. He was prompted by a sense of need widely felt in Japan, the need of other virtues than these two just mentioned—the need, for example, of such virtues as the love of truth, justice, purity, individual initiative, and enterprise. Hence, as I have said, the movement is ethical in character as well as political and intellectual. And while the address of which I have been speaking touched the deeper aspects of the problems, there was, nevertheless, a failure to occupy the Christian point of view in one important respect. It is the point in which Japanese Christianity has yet to take up more advanced ground. To Dr. Ebina, speaking with his nation's history be-

fore his mind, society was the real burden of the individual. The complaint to which he gave earnest expression was against social tyranny. The burden was in the outward order, not in the inward will. This cry finds expression often, indeed, in the Psalms and even in the New Testament. "They have compassed me about also with words of hatred, and fought against me without cause." When Christ said that his "yoke" was easy, he may have had in mind, in contrast, the yoke of the Pharisees, the burden of tradition, and the law. But the cry issuing from the inmost depths of the human soul is the lamentation occasioned by the weight of sin. Paul was not speaking of social bondage, nor was he oppressed by a sense of the burden of society, when he cried: "O wretched man that I am! who shall deliver me from the body of this death?" It was the weight of sin he felt. He was not personally free. "That which I do I allow not: for what I would, that I do not; but what I hate, that do I." It was for this reason he called himself a slave, saying: "I am carnal, sold under sin." And it was from this bondage that deliverance came to which he referred when he exclaimed, "I thank God through Jesus Christ our Lord."

TOKYO.

*I. A Preparatory Meeting in Tokyo.*

On the day the National Evangelistic Campaign was inaugurated union prayer meetings were held in every town and city in which a Christian congregation existed. The opening of the campaign was followed by the holding of *shuyokwai*, or preparatory meetings, for pastors and workers. I was invited to speak at the *shuyokwai* in Tokyo on "The Intellectual Presentation of Christianity to the Japanese."

It occurred to me that this was a curious subject on which to speak at the beginning of a great evangelistic campaign; but I had learned to conform to suggestions made by the Japanese and not, at any rate, to put them lightly aside. Usually some good reason lies back of the suggestion. A national campaign for a wider preaching of the gospel in Japan could not take for granted much that would be presupposed in a Christian community. An apologetic defense, for example, would be more necessary in a country like Japan in order to clear away current objections and misunderstanding given circulation to by other religions in the field. Much exposition would also be required in view of the presence of many who

possessed no knowledge of the Scriptures. This work lays the foundation for the direct evangelistic message.

At the *shuyokwai* in Tokyo, in discussing the subject assigned to me, I saw an opportunity to set up a claim for an appreciation of Christ not to be had through intellectual speculation. The influence of Hindu philosophy extends throughout the length and breadth of Asia, one evidence of which is the general habit of viewing religion from the standpoint of the intellectual consciousness. This attitude of mind has been strengthened by the educational development in modern Japan. The modern universities established in different parts of the country exert a commanding influence. Even the Christian propaganda has been most successful among the intellectual classes of the nation. No small proportion of the membership of the Churches is made up of students.

I thought it might be well to call attention to the fact that Christian theology, the intellectual apprehension and expression of the Christian verities, owed much to the pulpit and little to the chair. One needed only to retrace the course of Christian history to find that the great theologians were preachers. The men

who had contributed the most enduring theological ideas to the Church were, as a rule, men of large practical experience. They were men who had seen Christian truth put to the test or who had witnessed its effectual working under the varied conditions of individual and social life. They were interpreters, not of abstract ideas, but of truth in experience.

I singled out the question of the divinity of Christ, which is the central problem in Japan, in order to give a practical illustration of the importance of experience as a basis of a sound theology. I did not believe that the problem of the divinity of Christ could be solved in the schools. Whether Christ was divine or not was a question to be finally tested on the field of life. When Christ had been presented to the laboring population, the farming class, the mercantile community, and the womanhood of the nation, and his power had been demonstrated in these various social spheres, then material would be in hand on which to base a true estimate of his person. It was through his presence, not only in the individual, but in the various fields of social life, that his true nature became known. It was not through the formation of abstract ideas wrought out in the clois-

ter as standards of truth to which the age must be made to conform, but in the interpretation of life and experience as affected by Christ that a true theology was to have its source. It was reasonable, therefore, to look forward to the rise of a sound and fresh theology as a result of the nation-wide preaching of the gospel to all classes of society which, it was hoped, the movement now launched would accomplish. No nation could create its own theology until a very general evangelism had been carried into effect.

It is only by keeping truth in close contact with life that truth may be preserved. The religion founded upon the Christian Scriptures is the only one which has succeeded in overcoming the discrepancy existing in other religions between popular religion and the faith of the learned few. Whenever theology has its roots sunk deep in the popular experience, and whenever popular experience has been permeated with the higher truths of the Christian religion, there has been vitality in theology, while popular religion has been free from ignoble elements. Those who look upon the struggles of the early Christian centuries as being nothing more than interminable controversies of a subtle description look only upon the surface of

things. Athanasius was unyielding in his contention for the divinity of Christ, not because of metaphysical interests, but owing to his firm conviction that if the Church let go its hold upon the divine in Christ it would relinquish the only ground of hope for the redemption of decaying Roman society. The Arian movement did not have its source in the metaphysics of the schools. A lowered view of the person of Christ came to prevail as a result of the great number of unregenerate men brought into the Church following upon the conversion of Constantine. A high view of the person of Christ cannot prevail except in a Christian community permeated with the regenerating influences of the Spirit of God.

As I have already said, I felt that the subject could be dealt with most profitably by challenging the order of knowledge and experience in the traditional thought of the East. The highest experience is not reached through intellection, but the highest attainment of the intellect is conditioned upon experience. The native Church in Japan is one of the great, if not the greatest, creations of modern missions. It has passed through more stages than the Church on any other mission field. Besides con-

quering its own native environment, it has overcome modernism from the West, the various forms of skepticism prevailing in Western countries. But the native Church has not arrived at a full-orbed conception of the person of Christ; but this problem is on the way to solution. As Christ more fully permeates Japanese society as a vital force, imbues daily life with his presence, and transforms sentiment and thought and conduct, the glory of his person will become more manifest. The signs will be multiplied as he manifests his glory, as at Cana of Galilee. In other words, a constructive and adequate theology must rest on foundations laid broadly in national life or in the life of the race. By being "fruitful in every good work" we may "increase in the knowledge of God." The Japanese have seen in Christ divine characteristics. There has been great advance in their apprehension of the personality of God. The sense of personality in themselves, of the worth and dignity of life, has been immeasurably enhanced. The overthrow of pantheism is near at hand. Christians feel that they owe to Christ a distinct uplift; they have been translated from darkness into light, elevated from a low and natural plane to a high-

er, nobler, and more spiritual plane of living. If there is a lack of appreciation of Christ at any point, it is in an inadequate understanding of his mediatorial and redemptive work. Now that great national evils perplex and trouble the nation, the opportunity is presented for an apprehension of Christ from the point of view of reconciliation and redemption. It will be discovered that in him, and in him alone, the problem of sin has its solution.

## *II. Preaching at Vanity Fair.*

On Sunday evening, October 4, my appointment was to preach at a Methodist chapel in that part of the city of Tokyo known as Asakusa, which is the name of one of the four most densely populated wards of the city. These four wards constitute the "East End" of this great metropolis.

The street car landed me at Kaminari Mon, or Thunder and Lightning Gate, within a block and a half of the Methodist chapel. On alighting from the street car, I was in the heart of one of the world's greatest pleasure resorts. Night had dropped down around like a curtain; but there was a glamour to the scene, the electric burners converting its gay sensuality into

a sort of dismal grandeur. The throng moved this way and that, their voices mingling with the noise of music and the rolling of wheels.

The Vanity Fair pictured to us by John Bunyan was imaginary, with "its merchandise and delights and lusts of all sorts"; its "jugglers, cheats, games, fools, knaves, rogues to be seen there at all times." But the scene before us was not one drawn by the imagination; it was real, tragically real. A spell was upon the multitudes who, enchanted, moved rapidly toward the various places of amusement, little aware of their exposure to perils, though as much in danger as the night flies which dance about a burning flame.

Within a short distance there were two world-renowned institutions—one the Asakusa Temple of the Buddhist Tendai sect and the other the Yoshiwara, or, as some one has called it, the "Nightless City." In the heart of all this amusement and vice is the great temple of the Tendai sect. This sect is founded upon philosophic Buddhism; and its criticism of the New Testament, often reiterated and with far greater emphasis than it protests against sin, is that the sacred Book of the Christian religion is superficial. It contains no philosophy. Bud-

dhism, on the other hand, is “deep.” To my mind it is a great mistake to reply to the Buddhists by setting up a claim that the New Testament does contain a philosophy. To me there is no philosophy in the Bible. It is a Book, not of abstract ideas, but of life and power.

Buddhism indeed is “deep.” It contains a subtle and in some respects sublime philosophy; but it has left the masses under the weight of ignorance and in bondage to the world. It has not effected social reforms. The presence of the great temple does not purify the neighborhood. The great Asakusa Temple stands in the very heart of Vanity Fair, and it is not only helpless in the presence of the carnality that goes on night and day, but winks at it.

The other institution which I have mentioned is of such a nature as to forbid a discussion of it. It is the place where vice is segregated and clothed in the form of respectability and where, according to the government statistics, three thousand “white slaves” live in the worst form of human thralldom. It has been called the “Nightless City,” yet so dark is it that not the dimmest ray of a single star in the heavens falls upon it.

When I left the street car I asked some one

near by where the “Yaso” place was, this being the name for “Jesus” among the people. No one seemed to know of any “Yaso” preaching place around there. But a jinrikisha man said that he could take me there; so I rode with him and, after entering a side street, soon found in a private residence what was to me a bright spot, an oasis in the desert. A small company had already gathered and, under the leadership of the pastor, were beginning the evening worship. I felt a thrill of inspiration as the voices of this little company of redeemed men and women sounded out into the night air the melody of sacred song, singing a hymn which commenced with these words:

Weeping will not save me!  
Though my face were bathed in tears,  
That could not allay my fears,  
Could not wash the sins of years.

When I thought of the great temple, so ineffectual in the midst of worldly pleasure and sin, and when my thoughts went back to the scene pictured in the seventh chapter of Luke, to the “woman in the city which was the sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at his feet behind him

weeping, and began to wash his feet with her tears”—when my thoughts returned to this great scene, the words of the chorus of the hymn never seemed more precious in the preaching of the gospel, and especially when the congregation returned again and again to the refrain:

Jesus wept and died for me;  
Jesus suffered on the tree;  
Jesus waits to make me free.  
He alone can save me.

Mr. Suzuki, a pastor of one of the Tokyo Presbyterian Churches, was my comrade in this service. After he had preached, it came my turn. Over against this scene of vain mirth and wantonness I chose as my theme “The Christian’s Joy.” (Rom. v. 1-11.) I spoke of the rejoicing of the believer in the hope of the glory of God, of his rejoicing in tribulation, and of his joy in God. I gave particular emphasis to the fact that this joy, the nature of which was not to burden the pure life nor lead to vanity, had its source in right relation to God and freedom from a life of sin. The congregation listened to both sermons with interest and attention. They sat on the mats in Japanese fashion, though many stood outside,

listening from the street. They were too timid to press into a Christian preaching place and probably too prejudiced to take a seat with the Christian congregation.

The street on which the chapel was located was called Shoten Street. "Shoten" is the name of a deity worshiped near by, whose image was the head of an elephant and the body of a man. This god is worshiped by merchants as the god of gain. His spirit seemed to pervade the atmosphere. Every booth and shop, and even the temples themselves, seemed to have money as their object, the fleecing of the crowds that thronged to that part of the city.

The small congregation of devout and faithful men and women seemed nothing over against the vast area occupied by a Buddhist and superstitious population; but the Christian has long known what it is to fight with the minority. Our battle is not determined by numbers. "One may chase a thousand, and two put ten thousand to flight." As I returned to the street car I felt a peculiar sense of gratitude, even an elation of spirit, that the Methodist banner had been raised in that part of the city and that the challenge had been thrown down for hand-to-hand conflict with these strongly in-

trenched forces representing the world, the flesh, and the devil.

### *III. The Quaker Testimony in Tokyo.*

On October 11 I went in the evening to preach at the Friends' church, located in the Shiba District, in Tokyo. Most of those in attendance were young people. On the premises, besides the building in which the congregation met, there were a girls' school and two or three mission residences.

The room was well filled, though rain was falling. The leader announced that they would bow their heads and be led in prayer by any one whom the Spirit prompted. After a few moments of waiting, the delicate voice of a female could be heard in the part of the church occupied by the women. An earnest prayer was offered which not only gave evidence of the reality of the faith, but also was a witness to the liberty Japanese women enjoy through becoming Christians. This prayer was followed by that of the leader; and after singing two or three hymns, the assistant pastor of the Fujimicho Presbyterian Church preached. After he had gotten through, another hymn was sung, when I took up the theme and spoke for nearly

an hour. At the close of the service an invitation was given, and a good number decided to enter the Way.

The Quakers in Japan, led by Mr. Gilbert Bowles, are true to the traditions of their people in the testimony they are giving in behalf of peace. Militarism in Japan has its roots sunk deep in Japanese history. For a thousand years the military clans have been predominant in the affairs of the nation. Notwithstanding the immense growth of industrialism and education in recent times, the military ideal still holds a foremost place.

In another respect the spirits of descendants of George Fox might well have a word to say. "The Life, Travels, Sufferings, Christian Experience, and Labor of Love in the Work of the Ministry" is one of the most interesting books to be found in the English language. In this volume George Fox, the author, declares in one place: "When the Lord sent me into the world, he forbade me to put off my hat to any, high or low." How one would welcome a reformer like Fox, who is under the necessity of lifting his hat many times a day in obedience to a prevailing courtesy! Again George Fox says: "As I traveled up and down I was not to bid peo-

ple 'Good Morrow' or 'Good evening,' neither might I bow or scrape with my leg to any one. This made the sects and professions rage." If time were not working for the emancipation of the people from the weight of custom, one would be inclined to pray for a modern George Fox to deliver Japan. What bowing and scraping and "good morrowings" are necessary if one observes politeness among the Japanese! But the ceremonials of the ancient Chow dynasty in China, handed down to subsequent generations, are found by men of to-day to be too cumbersome for the prompt and free movements of life in the modern world. The generation of Japanese now coming into power need no incentive to revolt. They are too ready, if anything, to rend the garment of fatal circumstance and custom, the effect of which in the past, it is now believed, has been to stifle noble aspiration and to condemn life to a meaningless round of tedious monotonies. Indeed, the fever of negation in Japan has not taken on a political coloring, but shows its antipathies toward social customs, the complex network of which it would set at naught in the interests of a life more replete with impulse, originality, and adventure.

What a splendid location the Friends' Mission has for its schools, its houses of worship, and its residences! Not far from the Keio University, in the vicinity of Shiba Park, and in one of the best residence neighborhoods of Tokyo, the mission headquarters they have established give to the missionaries responsible for this work a great point of advantage in the capital of the empire.

#### *IV. From a Buddhist Carnival to a Christian Rally.*

The next appointment in connection with the national campaign was during the meeting of a Continuation Committee in Tokyo, under whose initiative the National Evangelistic Campaign was undertaken. The committee, made up of representative Japanese leaders and missionaries, held its session during the day, on October 13, and in the evening there was a rally in the public auditorium of the Young Men's Christian Association. Fifteen speakers had been announced, but only five appeared when the roll was called!

A pastor once said that he read nothing but the Bible and the daily newspaper. He read the Bible in order to know what the people

should be, and he read the newspapers in order to find out what they really were. Better than reading the newspapers is a close and living touch with the people themselves. The night before I spoke in Tokyo at the Christian rally, at which a thousand Christians were present, I had a thrilling experience in a great Buddhist throng. There is a Buddhist temple, called Hommonji, at Ikegami, about three miles from Omori, a suburban town next to Tokyo. The great Nichiren festival reached its height on that evening. I went with a companion who was interested in seeing the sights at Ikegami. We left the railroad at Omori. There were probably one hundred and fifty thousand people along the way and within the precincts of the temple. Through the long street, lined with shops and booths, the throng passed, those on one side of the street going to and those on the other side coming from the temple—a current of living beings moving in opposite directions. Bands of devotees, each carrying a great umbrella-shaped float, followed each other at intervals and were both coming and going with the moving multitude. Going before each band there was a man advancing who held aloft a pole which formed the center of lighted silk

lanterns of various shapes. Swinging these lighted lanterns from one side to the other, he leaped and danced as he went along. I was reminded of David, dancing with all his might when the ark came into the city, and so leaping and dancing as to cause Michal to despise him in her heart. Every Nichiren Buddhist had a drum, which he pounded while repeating incessantly the mystic prayer formula of the sect.

All along the way traveled by the great multitude were all kinds of intoxicating liquors for sale and things to eat of every sort. If I may be indulged the use of American slang, I would say that there was as great evidence of "booze" as of Buddhism. We pressed our way along toward the temple and were sometimes so closely pressed in the crowded thoroughfare that we could scarcely get our breath. The noise increased as we got nearer to the temple. The bands supporting the floats would stop occasionally, and the men would stand in a circle around the banners, beating their drums and dancing. Near the foot of the hill, before ascending the stone steps to the temple, I heard some one calling my name, and on looking around I recognized Bishop Cecil, with two or three of his friends.

We got together and, with great difficulty, worked our way up the flight of stone steps to the temple. After reaching the top of the hill and the temple grounds, the noise of the drums and the voices of the people repeating their prayer formula were deafening. We felt that we were in the midst of bedlam. Bands would arrive at short intervals; and when they reached the end of their long journey at the main altar, their dancing and praying and beating of drums reached a state of frenzy. As they leaped up and down I thought that I could almost hear the ancient priests on Carmel crying, "O Baal, hear us!" It is said that Nichiren was the only prophet in all the past history of Japan. He was intensely earnest, if not fanatical. Here in this multitudinous noise, amid the dancing, praying, and frenzied beating of drums, one could witness the influence of the man whose zeal had reached across eight centuries of history.

Standing on the temple grounds and looking down the flight of steps and along the crowded thoroughfare stretching into the distance, the procession, the floats, and the lanterns formed an impressive spectacle. If religion is a matter of pageantry, the height attained here could

scarcely be surpassed. No one could doubt that the religious consciousness was intensified among these Nichiren Buddhists on this occasion; but all was ceremony and formality, show and parade. A priest, clothed in brocaded silk, sat in the temple on an elevated stand. I saw him lift a portion of the Buddhist scriptures to his forehead, bowing his head at the time, and the entire congregation bowed their heads reverently at the same time. But I saw no evidence of preaching, instruction, or exhortation. We descended the flight of steps, moving with the throng. After reaching Omori, our strength was almost exhausted. We had been in a whirl and excitement, in the press and surge tide, in the movement of the people going and coming, and we felt as if our bodies had been put through a mill.

When I stood before the Christian audience the following evening and remarked that I had been to Ikegami the night before, there was some surprise. Intelligent classes in Japan no longer regard with seriousness these great religious festivals of the past. They connect them with the remaining ignorance and superstition. It was perfectly evident to us that the Nichiren festival was patronized by the

plain and unsophisticated population. We were aware that such would be the case before we went. Nevertheless, it is good to mingle in the great mass movements of human life and catch something of the spirit which animates the people. Out of the rank and file the future takes its rise. Jesus was interested in the unmeaning multitudes and loved the poor. In the poor he saw, not an occasion for pity, but a field for rich spiritual harvests. The mad gambols of the superstitious throng we had witnessed the night before were perversions of instincts in which lie hidden the thirst for immortality and aspirations for God.

The Christian rally in the Young Men's Christian Association hall was enterprised by the Continuation Committee. I called attention to the Edinburgh Conference, from which the National Campaign and our Continuation Committee had taken their origin, on the one hand, and to the Eucharistic Congress, which met at Montreal about the same time, on the other. Both were Ecumenical Conferences; both took as their keynote words from the last conversations our Lord had with the disciples. But, on the one hand, religion was a matter of forms and ceremonies mingled with much superstition; on

the other, there was a virile Christianity which relied upon the preaching of the Word rather than upon the observance of a rite. I gave forth my profound conviction that the need of Japan could be met only by preaching. By the prophetic utterance alone could the masses be vitalized; and the earnest application of Christian truth to mind and conscience, heart and will, was the sole means to be found for delivering the multitudes from rudimentary forms and gross superstitions. The Church can be kept free from the leaven of Baalism and Judaism only by means of the Word. "Ye are clean through the word which I have spoken unto you." The Japanese have no need of ceremony or parade in religion. Their native religions have become a matter of feast days and forms. Under the observance of ceremony the religious and moral consciousness has sunk into abeyance, even as the candlelight swoons in the atmosphere of odorous incense. The writer of the Epistle to the Hebrews contended against a religion of shadows and forms. He it was who said that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,

and is a discerner of the thoughts and intents of the heart." It is of such an instrument that Japan is in need at the present time.

*V. A Lopsided State of Society.*

One Sunday evening my appointment was to preach in that district of Tokyo known as Shibuya. Besides the four densely populated wards which constitute the "East End" and which are located on the flat ground along the Sumida River, the remaining districts in Tokyo are made up of hills and constitute the resident section such as would be called "West End" in a modern American or European city. It is in these eight or nine wards that most of the mission churches and schools are to be found. The preaching place visited on the present occasion was in this part of the city, yet on the outskirts where new developments were taking place in the expansion of the residential districts of Tokyo.

We left the street car some distance beyond the Aoyama Gakuin, crossed the suburban railway tracks, and passed along the street on which we had been told the preaching place was located. On our right our attention was attracted to a street crowd, gathered around an

American missionary who was speaking bare-headed in the night air. It was Rev. W. S. Woodworth, at whose chapel the evening service was to be held. His beard was white with age; but with youthful spirit and zeal and with freedom in the use of the Japanese language, he was preaching to the street crowd whose respectful attention he was commanding.

We found our way to a Japanese residence, in a quiet place a little off the main street, which had been rented by the American Christian Mission, of which Mr. Woodworth was a member, for use in holding their Christian services. A Japanese dwelling lends itself readily to use as a preaching place. The people sit on the mats, so there is no need of chairs. The rooms are separated by sliding paper doors which form partitions. These can be easily removed, and the whole dwelling can be converted into a single room. The greater number of the leading congregations in Japan, now housed in church edifices, began their history in private houses. There is a warmth of sociability in a congregation meeting from week to week under such conditions which is too often lost after the assembly occupies a public meeting place set apart for the purpose.

There was a good attendance at the service of which we are speaking. In fact, the room was crowded, and the people sat close together on the mats. One of the Japanese pastors in Tokyo was my fellow worker on this occasion. He was a unique preacher among the Japanese. He was quite unmindful of the formality so strictly observed by Japanese ministers in the pulpit. Frequently the audience would burst into a laugh at something he said. The theme of his discourse was the one-sided advance characteristic of the times. He arraigned society for its yielding to materialistic influences, for its worldly interests and short-sighted aims. He deplored the prevailing state of irreligion. Somewhat after the manner of Peter Cartwright he sought to give emphasis and point to his utterances by unusual gestures. At one stage in his sermon, for instance, he declared that the Japanese society was lopsided. He paused, then began to move the upper part of his body slowly to one side, until it was at right angle with the rest of his body and his head halfway to the floor. It was a curious antic; and yet how truly expressive of the state of Japanese society! Scarcely in the history of the race has a nation become so thoroughly

absorbed in secular matters as has Japan during the past fifty years. Fortunately, there is a general recognition at the present time of the importance of bringing up the other side, of developing the spiritual nature of man, in order that the nation may regain the true equipoise of life.

#### *VI. A Buddhist Priest Converted Because a Christian Scrubbed His Back.*

On Sunday evening, November 1, my appointment in Tokyo was at the Takanawa church, a Presbyterian congregation. It is what we would call a college church, it being the place where the faculty and students of the Meji Gakuin worship, where Dr. K. Ibuka, Dr. William Imbrie, Dr. T. M. McNair, Mr. J. C. Ballagh, and others well known attend Christian service. We found the church well filled, though the weather was not favorable. Rev. K. Imai, of the Baptist Church, was my fellow speaker.

In his sermon Mr. Imai told the story of his conversion from Buddhism. He had been a priest of the Shingon sect. There is some significance, therefore, in the passage of Scripture chosen by him for his text reminiscent of the

past. His text was the verse: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. xxiii. 27.) He was first attracted, he said, by a group of Christian young men who were praying and singing on the corner of the street and inviting the people to come to the preaching service at a church near by. This was when he was a Buddhist priest, and he confessed that he was impressed with the earnestness of these Christian young men. The second manifestation of Christian earnestness about which he told was when he was in the public bath. A young man surprised him by volunteering to scrub his back. He said that the young man could not have known that he was a priest, for his robes were hung up in the lockers. It was the spirit prompting the cup of cold water, or rather the washing of one another's feet, that made an impression on him. Again, he heard Christian preaching, his curiosity and interest having reached a point sufficient to lead him to seek a closer contact with the Christians. He attended a public evangelistic service at the Shinko Club, in Kobe. There

he heard Rev. T. Miyagawa on "The Soul of Man" and Dr. J. H. De Forest on "Christian Sacrifice." These discourses were a revelation to him of aspects of Christianity he had not known. He heard others preach the Christian gospel, and soon a struggle came on in his soul, and this in turn led to a break with his religion and his past associations. He thought at first that he would remain a Buddhist and embody the good teachings he had learned from Christians into his religious life. But it so happened that one of the Christian sermons he had heard was on the text: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." This text made clear to him the way that he should follow. He did not believe that the new wine could be contained in the old bottles. He pictured the persecutions and the sufferings brought on as a consequence of his renunciation of the Buddhist religion. He rejoiced that he had been led out into the light himself and that a number of his relatives had followed him into the faith.

The Christian Literature Society has published a small book in which an account of the

conversion of this man is told by himself. As the frontispiece, there is a picture of Mr. Imai in his Shingon robes, in a garment of beautiful brocaded silk, with a hood and cape attached, coming down over the shoulders. By the side of this is a picture of Mr. Imai as a Christian pastor. He appears in a foreign suit, with black Prince Albert coat, and there is a certain humanity in his appearance which one looks for in vain in the vacant face of the former picture. This volume is being widely read and has become the means of turning many to the study of the Christian religion.

Mr. Imai's sermon was intensely interesting and very effective, but too long-drawn-out. Kipling says, "East is east, and west is west"; but this is not true where it is a matter of encroaching upon one another's time. The hour was so late when Mr. Imai completed his story that I caught up a sentence from his sermon in which he spoke of his astonishment when he read in the words of Christ: "Blessed are they that mourn." This is a sorrowful world to the Buddhist, a world of fleeting shadows and bitter disappointments, a world essentially of suffering. Buddhism has seen no blessing in pain and pronounces no beatitude on suffering.

This thought, I felt, might well be elaborated. For ten minutes I gave emphasis to the gospel which could say to men: "Rejoice in tribulation." Christianity is a religion of the cross. It sees more deeply and more correctly the tragedy of human existence than does Buddhism; but it is the only religion which sings. Under its gracious dispensation, instead of the thorn there comes up the fir tree, and instead of the brier there comes up the myrtle tree. "It is appointed unto them that mourn in Zion to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

At the close of the service the pastor, Mr. Osaka, called for decisions and had blank cards distributed to the audience for the inquirers to sign. There were many responses to his call.

### *VII. The Mayor of Tokyo on the Need of "Spiritual Civilization."*

Each reign in Japanese history bears its own title. The long reign of the late Emperor, which began in 1868, was called Meiji, or Enlightened Era. The present reign is called

Taisho, or Great Righteousness. The title chosen for the present reign may be said to express national aspiration. During the late reign Western civilization was introduced. It was indeed an era of enlightenment. But the Japanese feel the need of greater ethical advance. They are hoping that the rule under the present Emperor may have righteousness as its outstanding feature.

In honor of the present Emperor and to celebrate the beginning of his reign a national exposition was enterprise, to be held in Uyeno Park, Tokyo. Magnificent buildings were erected, and various products of soil and factory were exhibited. It was indeed a creditable display, considering the short period during which Japan had shared with the West its industrial advance.

The Christian bodies having churches in Tokyo, under a union committee, sought to take advantage of the occasion for a wider spread of Christian ideas. The National Evangelistic Campaign was now in progress, and with the aid given by the Campaign Committee the local committee in Tokyo was able to secure a footing near the entrance to the exposition grounds. Everything was preëmpted at a high

price; so the Christians, in order to hold meetings, were compelled to use a storeroom for their services. On Sunday afternoon the opening service was held, and, according to custom, invitations were sent to the officials. The little storeroom was crowded to its capacity. Many present were from the remotest interior of the country. The members of the committee were present, and Rev. H. Hoshino, a Presbyterian pastor, and Colonel Yamamuro, of the Salvation Army, were the preachers for the occasion. The usual practice among officials is to send a *shukubun*, or letter of congratulation, written in high literary style. When the proper time comes, this is read by an assistant sent from the office of the official who is the author of the congratulatory letter.

But, to our surprise, Baron Sakatani appeared in person and accepted a seat on the platform. He listened with great attention to two very earnest sermons. When called upon for words of congratulation, instead of reading a *shukubun* he gave an earnest address. The mayor, though not a Christian, is a man of fine character, broad sympathies, and idealistic tastes. No official in Japan is held in higher esteem by the European community.

His words on this occasion were listened to with great interest. He pointed to the splendid buildings on the exposition grounds and said that our preaching place presented a very unfavorable contrast to these. The exhibits in the exposition building were the pride of Japan, representing, as they did, remarkable material advance. But he had no hesitation in saying that what we presented was of far greater significance and importance than anything else forming a part of the exposition. Spiritual realities were the need of the times. In these things the development of Japan had fallen far behind the rate of progress in material things. His sincere desire was that Christians in their efforts would succeed in awakening an interest in religion among those who came to attend the exposition. He hoped that "spiritual civilization" would be greatly furthered during the Taisho reign.

By "spiritual civilization" the mayor of Tokyo did not have in mind the pure worship of God, freed from the polytheism and idolatry practiced in the past. He was speaking rather from the standpoint of his Confucian training and as an ethical idealist, with an accent added, truly Christian in spirit, as to the vital impor-

tance of religion. There is, indeed, a feeling in Japan that the mythology, the polytheism, the idolatry long practiced and still in vogue among the masses of the people are a weight upon the nation. But the conviction prevails, a latent conviction, that these anachronisms will be thrown off by the forces of enlightenment, education, and culture at work now in Japanese society. A man occupying a place in national affairs, like that of Baron Sakatani, is more concerned to see spiritual ideals made dominant in the face of the prevailing materialism and worldliness.

There is, indeed, a twofold problem confronting Japan, the solution of which will go far in determining the future destiny of the nation. There is, first of all, the moral problem. Thirty years ago statesmen in Japan had before their minds in vision a great secular State, for the establishment of which they were determined to pursue an enlightened and modern policy. They were going to create a State in which religion would not occupy an indispensable place. Western countries, they believed, were gradually eliminating religion in favor of science and secularism; so why should they recognize the necessity of religion in the program

laid out for the new Japan? This was the spirit controlling the minds of national leaders until a few years ago. But a marked change of opinion has taken place; a very different attitude toward religion as an element in national life now is manifested by responsible statesmen. The prevailing secularism has been productive of social evils, the rise of which was not foreseen, but the menace of which has been the occasion of sober reflection as to national foundations deeper than those laid by science and education. As a cure for current skepticism, vice, dishonesty, unrest, and irreverence, it is felt that a heroic remedy alone can be effective. Many are looking hopefully to the Christian religion at this time. The conviction is felt that the vital power of this religion is sufficient to arrest the downward trend and to solve the nation's moral problem.

But there is a second question. It is the problem of national optimism. The pressure of this question is not felt; it arises only when the final outcome of the present awakening is reflected upon by those who see things in their ultimate issues. It is true that a youthfulness seems to have returned to this nation, the history of which stretches across many cen-

turies and the fields of which have been plowed with innumerable furrows and made golden with the return of countless harvests. Fifty years ago the nation was apathetic and inert. Charged now with the great work of progress, feeling the need of various improvements and reforms, and looking for paths of political and industrial adventure, Japan seems to have thrown off completely the dormant fatalism. The sap of life seems to rise and even to overflow with energy and enthusiasm. The music in the minor key, with the plaintive notes of which Buddhism brought solace to the old Japan, no longer pleases and no longer prevails; or, if it still prevails, its strains are dying away like the last faint and ebbing sobs of the temple bells, rung as day sinks into night.

But is there ground for hope that this movement will become permanent or that optimism will replace the traditional tendency to see life with the shadows upon it? If there be nothing more satisfying than worldly prospects, it is not unreasonable to suppose that Japan will grow weary of the game of life. If the human heart be compelled to seek its consolations in nothing more than increase of wealth and national glory, or even in knowledge, it will not be

long until the soul will seek to beguile the hours away with dreams of some distant Nirvana, in which the delusions of the day fade away as in the darkness of the night. If the world be without significance and life without a goal, what else can be reasonably expected as the outcome of human striving? Without some enduring prospect, the shadows will return as life advances, even as the color of the Japanese morning-glory deepens from day to day. All the striving of the present time may turn out to be a mere unconscious reaching out after something, the working of a blind impulse at the heart of the world, such as Buddhist philosophy had already interpreted in its condemnation of existence. But once discover that near man's deepest strivings there is the Spirit who helpeth his infirmities and with inarticulate groanings frames mute human impulses and aspirations into a prayer and brings human intercessions into accord with the will of God, then the world-will is no longer blind, but is illuminated with significance and becomes the ground of rejoicing and hope. We are then no longer condemned to a meaningless striving, "not knowing what to pray for as we ought." We are assured that the mysterious impulse at

the heart of the world, guided by the infinite Spirit, issues in sonship and ultimate triumph. To lay this deeper foundation of national hope and optimism by bringing our message of good tidings of faith and hope to the multitudes in Japan is the task to which we as Christians are called.







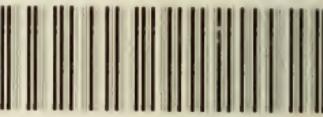
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